



Hagada
By Mati
Rapoport

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Introducción
El significado del Jametz
Contributed by [Mati Rapoport](#)
Source:

? Todos saben que significa Jametz? Jametz significa leudar, fermentar.
Una forma de interpretar la tradición de no comer jametz, (Alimentos que leuden) Hay que sacarnos la actitud del Jametz. Es decir, que no podemos ser "hinchados", osea que uno presume y tiene actitudes de superior. Al menos en pesaj tenemos que dejar de ser así.

Introduction

Velas (Antes de la puesta del sol)

Contributed by [Mati Rapoport](#)

Source:

Antes de comenzar hacemos el encendido de las *neirot*:

*Baruj ata Adonai Eloheinu melej Aholam, Asher kidshanu vehemitzvotahv,
betzianu leadlik ner shel Iom Tov*

imahot, shloshah avot, shnailuchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Tishah mi yode'a? Tishah ani yode'a: tishah yarchai laidah, shmonah yimei milah, shiv'ah yimei shabbata, shishah sidrei chumshel Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Asarah mi yode'a? Asarah ani yode'a: asarah dibraya, tishah yarchai laidah, shmonah yimei milah, shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshel Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Echad asar mi yode'a? Echad asar ani yode'a: echad asar kochvaya, asarah dibraya, tishah yarchai laidah, shmonah yimei milah, shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshel Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Shnaim asar mi yode'a? Shnaim asar ani yode'a: shnaim asar shiv'taiya, echad asar kochvaya, asarah dibraya, tishah yarchai laidah, shmonah yimei milah, shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshel Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Shloshah asar mi yode'a? Shloshah asar ani yode'a: shloshah asar midaiya, shnaim asar shiv'taiya, echad asar kochvaya, asarah dibraya, tishah yarchai laidah, shmonah yimei milah, shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshel Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Kadesh

Kadesh (Primer copa)

Contributed by [Mati Rapoport](https://sefjudio.com/rap501_550/rap506.htm)

Source: [http://sefjudio.com/rap501_550/rap506.htm](https://sefjudio.com/rap501_550/rap506.htm)

Ahora todos llenemos nuestro *cos lain* y el director del seder, recitará la misma *brajā* que hacemos en el Kabalat Shabbat:

Baruj ata Adon-ai elohenu melej haolam bore pri hagafen. Baruj ata Adon-ai elohenu melej haolam asher kidshanu bemitsvotav veratza banu veshabbat kodsho beahava uvratzon hinjilanu zikaron lemaase bereshit ki hu yom tevilla lemikrae kodesh zejer litziat mitstraim ki banu bajarta veotanu kidashta mikol haamim veshabbat kodshėja uvratzon hinjaltau. Baruj ata Adon-ai mekadesh hashabbat

Urchatz

El lavado de manos

Contributed by [Mati Rapoport](#)

Source:

Ahora es el turno de lavarse las manos

"baruj ata adonai eloheinu melej aholam, asher quitchanu ve mitisvotahv, be tzivanu al netilat iadaim"

Hace muchos años, Alugnos pueblos no judios, creían que, a los judíos no les llegaban las epidemias por su simple condición de judíos. Pero, en realidad, era porque ellos se "lavaban las manos" antes de que esté científicamente comprobado que era beneficios para la salud.

אַמְהוֹת, שְׁלֹשָׁה אַבּוֹת, שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ

שְׁנַיִם עָשָׂר מִי יוֹדֵעַ? שְׁנַיִם עָשָׂר אֲנִי יוֹדֵעַ: שְׁנַיִם עָשָׂר שְׁבַטַיָּא, אֶחָד עָשָׂר כּוֹכְבַיָּא, עָשָׂר דְּבַרְבַּיָּא, תְּשַׁעַה יְרַחֵי לְדָה, שְׁמוֹנָה יְמֵי מִילָה, שְׁבַעַה יְמֵי שְׁבַתָּא, שְׁשָׁה סְדְרֵי מְשָׁנָה, הַמְשָׁה חוֹמְשֵי תוֹכָה, אַרְבַּע אַמְהוֹת, שְׁלֹשָׁה אַבּוֹת, שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ

שְׁלֹשָׁה עָשָׂר מִי יוֹדֵעַ? שְׁלֹשָׁה עָשָׂר אֲנִי יוֹדֵעַ: שְׁלֹשָׁה עָשָׂר מְדִיָּא, שְׁנַיִם עָשָׂר שְׁבַטַיָּא, אֶחָד עָשָׂר כּוֹכְבַיָּא, עָשָׂר דְּבַרְבַּיָּא, תְּשַׁעַה יְרַחֵי לְדָה, שְׁמוֹנָה יְמֵי מִילָה, שְׁבַעַה יְמֵי שְׁבַתָּא, שְׁשָׁה סְדְרֵי מְשָׁנָה, הַמְשָׁה חוֹמְשֵי תוֹכָה, אַרְבַּע אַמְהוֹת, שְׁלֹשָׁה אַבּוֹת, שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ

Echad mi yode'a? Echad ani yode'a: echad Eloheinu shebashamayim u'va'aretz.

Shnayim mi yode'a? Shnayim ani yode'a: shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Shloshah mi yode'a? Shloshah ani yode'a: shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Arba mi yode'a? Arba ani yode'a: arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Chamishah mi yode'a? Chamishah ani yode'a: chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Shishah mi yode'a? Shishah ani yode'a: shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Shiv'ah mi yode'a? Shiv'ah ani yode'a: shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Shmonah mi yode'a? Shmonah ani yode'a: shmonah yimei milah, shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshei Torah, arba

Yachatz

Iajatz y Afikoman

Contributed by [Mati Rapoport](#)

Source:

El director del seder agarrará la matza del medio (habrán 3, la segunda se agarra) y se parte en 2.

El pedazo mas grande se envuelve y lo esconde en algún lugar para que al final del seder, los chicos vayan y la busquen.

EL otro pedazo se vuelve a colocar a donde estaba antes.

Songs

Traditional - Songs

Contributed by [Haggadot](#)

Source: Traditional

אָדיר הוּא

אָדיר הוּא, יבְנֵה בֵּיתוֹ בְּקָרוֹב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיַמֵּינוּ בְּקָרוֹב. אֶל בְּנֵה, אֶל בְּנֵה

בְּנֵה בֵּיתְךָ בְּקָרוֹב

בַּחֹר הוּא, גָּדוֹל הוּא, דָּגוּל הוּא, יבְנֵה בֵּיתוֹ בְּקָרוֹב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיַמֵּינוּ בְּקָרוֹב. אֶל
בְּנֵה, אֶל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב

הַדּוֹר הוּא, וְתִיק הוּא, זַכַּאי הוּא, חֲסִיד הוּא, יבְנֵה בֵּיתוֹ בְּקָרוֹב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיַמֵּינוּ
בְּקָרוֹב. אֶל בְּנֵה, אֶל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב

טְהוֹר הוּא, נְחִיד הוּא, כַּבִּיר הוּא, לַמּוֹד הוּא, מֶלֶךְ הוּא, יבְנֵה בֵּיתוֹ בְּקָרוֹב.
בְּמַהֲרָה, בְּמַהֲרָה, בְּיַמֵּינוּ בְּקָרוֹב. אֶל בְּנֵה, אֶל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב

נוֹכָא הוּא, סְגִיב הוּא, עֲזוּז הוּא, פּוֹדֵה הוּא, צְדִיק הוּא, יבְנֵה בֵּיתוֹ בְּקָרוֹב.
בְּמַהֲרָה, בְּמַהֲרָה, בְּיַמֵּינוּ בְּקָרוֹב. אֶל בְּנֵה, אֶל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב

קְדוֹשׁ הוּא, כַּחוּם הוּא, שְׂדֵי הוּא, תְּקִיף הוּא, יבְנֵה בֵּיתוֹ בְּקָרוֹב. בְּמַהֲרָה, בְּיַמֵּינוּ
בְּקָרוֹב. אֶל בְּנֵה, אֶל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב

*Adir hu, yivei baito b'karov. Bimheirah, bimheirah, b'yamainu b'karov. El b'nai,
El b'nai, b'nai baitcha b'karov.*

*Bachur hu, gadol hu, dagul hu, yivei baito b'karov. Bimheirah, bimheirah,
b'yamainu b'karov. El b'nai, El b'nai, b'nai baitcha b'karov.*

*Hadur hu, vatik hu, zakai hu, chasid hu, yivei baito b'karov. Bimheirah,
bimheirah, b'yamainu b'karov. El b'nai, El b'nai, b'nai baitcha b'karov.*

*Tahor hu, yachid hu, kabir hu, lamud hu, melech hu yivei baito b'karov.
Bimheirah, bimheirah, b'yamainu b'karov. El b'nai, El b'nai, b'nai baitcha
b'karov.*

Nora hu, sagiv hu, izuz hu, podeh hu, tzadik hu, yivei baito b'karov. Bimheirah,

Maggid - Beginning

Comienzo - Magid

Contributed by [Mati Rapoport](#)

Source:

Se muestran las *matzot*:

Este es el pan de la aflicción que comieron nuestros antepasados en la tierra de mitzraim.

Que entren y coman todos aquellos que padecen hambre.

Que venga a celebrar Pesaj todos los necesitados.

Ahora estamos aquí. El año proximo en israel.

Ahora estamos esclavizados. El año próximo seremos libres.

Nitzah

Traditional - Nitzah

Contributed by [Haggadot](#)

Source: Traditional

Nitzah נצח

After all the singing is concluded we rise and recite together the traditional

formula, the Seder is concluded.

הַיְדַבֵּר לִפְנֵי יְהוָה אֱלֹהֵינוּ וְיִשְׁמַע אֶת קוֹלֵנוּ. וְיִשְׁמַע אֶת קוֹלֵנוּ וְיִשְׁמַע אֶת קוֹלֵנוּ וְיִשְׁמַע אֶת קוֹלֵנוּ
וְיִשְׁמַע אֶת קוֹלֵנוּ וְיִשְׁמַע אֶת קוֹלֵנוּ וְיִשְׁמַע אֶת קוֹלֵנוּ וְיִשְׁמַע אֶת קוֹלֵנוּ

*Chasal sidur pesach k'hilichato, k'chol mishpato v'chukato. Ka-asher zachinu
l'sadeir oto, kein nizkeh la-asoto. Zach shochein m'onah, komeim k'hal adat
mi manah. B'karov nahel nitei chanah, p'duyim l'zion b'rinah.*

The Passover Seder is concluded, according to each traditional detail with all
its laws and customs. As we have been privileged to celebrate this Seder, so
may we one day celebrate it in Jerusalem. Pure One who dwells in the high
places, support your People countless in number. May you soon redeem all
your People joyfully in Zion.

At the conclusion of the Seder, everyone joins in singing:

לְשָׁנָה הַבְּאֵת ב'יְרוּשָׁלַיִם

L'shana Haba'ah b'Yrushalayim

Next Year in Jerusalem!

– Four Questions

Traditional - Four Questions

Contributed by [Haggadot](#)

Source: Traditional

Maggid – Four Questions

מה נשתנה

מה נשתנה הלילה הזה מכל הלילות?

Mah nish-ta-na ha-lai-lah ha-zeh mikol ha-lei-lot?

Why is this night of Passover different from all other nights of the year?

שבכל הלילות אנו אוכלין חמץ ומצה, הלילה הזה - כולו מצה

She-b'chol ha-lei-lot anu och'lin cha-meitz u-matzah. Ha-laylah hazeh kulo matzah.

On all other nights, we eat either leavened or unleavened bread, why on this night do we eat only matzah?

שבכל הלילות אנו אוכלין שאר ירקות, - הלילה הזה מרור

Sheb'chol ha-lei-lot anu och'lin sh'ar y'rakot. Ha-lai-lah h-azeh maror.

On all other nights, we eat vegetables of all kinds, why on this night must we eat bitter herbs?

שבכל הלילות אין אנו מטבילין אפילו פעם אחת, - הלילה הזה שתי פעמים

Sheb'chol ha-lei-lot ein anu mat-beelin afee-lu pa-am echat. Ha-lai-lah hazeh sh'tei p'ameem.

On all other nights, we do not dip vegetables even once, why on this night do we dip greens into salt water and bitter herbs into sweet haroset?

שבכל הלילות אנו אוכלין בין יושבין ובין מסבין, - הלילה הזה כלנו מס

people, on Jerusalem your city. Rebuild Jerusalem, the holy city, speedily in our days. Bring us there and cheer us with its restoration; may we eat Israel's produce and enjoy its goodness; we praise you for Jerusalem's centrality in our lives. (On Shabbat add: Favor us and strengthen us on this Sabbath day) and grant us happiness on this Feast of Matzot, For you, Adonai are good and beneficent to all, and we thank you for the land and the fruit of the vine. Praised are you, Adonai, for the land and the fruit of the vine.

– Four Children

The Four Children (Hebrew)

Contributed by [Haggadot](#)

Source: Traditional

בְּרוּךְ הַמְקוֹם, בְּרוּךְ הוּא. בְּרוּךְ שֶׁנִּתְּן תּוֹכָה לְעַמּוֹ יִשְׂרָאֵל, בְּרוּךְ הוּא
כִּנְגֵד אַרְבַּעַה בְּנִים דְּבִכָּה תּוֹכָה. אֶחָד חָכָם, וְאֶחָד כָּשֶׁע, וְאֶחָד פֶּסֶם, וְאֶחָד שֹׁאֵינוֹ יוֹדֵעַ
לְשֹׂאוֹל

Baruch hamakom, baruch hu. Baruch shenatan torah l'amo yisra-eil, baruch hu.

K'neged arba-ah vanim dib'rah torah. Echad chacham, v'echad rasha, v'echad tam, v'echad she-eino yodei-a lishol

The Torah speaks of four types of children: one is wise, one is wicked, one is simple, and one does not know how to ask.

חָכָם מָה הוּא אוֹמֵר? מַה הַעֲדוֹת וְהַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה " אֱלֹהֵינוּ אֲתֶכֶם? וְאֶף
אֵתָה אָמַר לוֹ כִּהְלָכוֹת הַפֶּסַח: אֵין מִפְּטִירִין אַחַר הַפֶּסַח אֲפִיקוּמָן

Chacham mah hu omeir? Mah ha-eidot v'hachukim v'hamishpatim, asher tzivah Adonai Eloheinu etchem? V'af atah emor lo k'hilchot hapesach. Ein maftirin achar hapesach afikoman.

The Wise One asks: "What is the meaning of the laws and traditions God has commanded?" (Deuteronomy 6:20) You should teach him all the traditions of Passover, even to the last detail.

כָּשֶׁע מָה הוּא אוֹמֵר? מַה הַעֲבֹדָה הַזֹּאת לָכֶם? לָכֶם - וְלֹא לוֹ. וְלִפִּי שֶׁהוֹצִיא אֶת עַצְמוֹ מִן
הַכֶּלֶל כִּפְר בְּעֵקֶר
וְאֶף אֵתָה הִקְהָה אֶת שְׁבִינֵי וְאָמַר לוֹ: בְּעִבּוֹר זֶה עָשָׂה " לִי בְּצִאתִי מִמִּצְרַיִם. לִי - וְלֹא לוֹ.
אֵילוֹ הִיָּה שֵׁם, לֹא הִיָּה נִגְאָל

Rasha, mah hu omer? Mah ha-avodah ha-zot lachem? Lachem v'lo lo. Ul'fi shehotzi et atzmo min hak'lal, kafar ba-ikar. V'af atah hakheih et shinav, ve-emor lo. Ba-avur zeh, asah Adonai li, b'tzeiti mimitzrayim, li v'lo lo. Ilu hayah sham, lo hayah nigal.

The Wicked One asks: "What does this ritual mean to you?" (Exodus 12:26) By

v'hanora b'norotecha, hamelech hayoshev al kisei ram v'nisa.

Shochain ad marom v'kadosh sh'mo. V'katuv: ran'n'u tzadikim b'Adonai, laiyscharim nava t'hilah.

B'fi y'sharim tithallal, u'v'divrei tzadikim titbarach, u'vilshon chasidim titromam, u'vkerev k'doshim titkadash.

Uv'makalot riv'vot amcha beit Yisrael b'rinah yitpa'er shimcha, malkeinu, b'chol dor vador. Shekein chovat kol hay'tzurim l'fanech, Adonai Eloheinu v'Elohei avoteinu, l'hodot l'hallel l'shabei'ach, l'pa'er l'romem l'hader l'vareich, l'alai u'l'kalais al kol divrei shirot v'tishbachot David ben Yishai avd'cha, mishichecha.

Yishtabach shimcha la'ad malkeinu, Ha'El hamelech hagadol v'hakadosh bashamayim u'va'aretz, ki l'cha na'eh, Adonai Eloheinu v'Elohei avoteinu, shir u'shvachah, hallel v'zimrah, oaz u'memshalah, netzach, g'dulah u'g'vurah, t'hilah v'tiferet, k'dushah u'malchut, brachot v'hoda'ot mai'atah v'ad olam.

O God in your mighty acts of power, great in the honor of your name, powerful forever and revered for your awe-inspiring acts, O King seated upon a high and lofty throne!

He who abidest forever, exalted and holy is His name. And it is written: "Rejoice in the Lord, you righteous; it is pleasant for the upright to give praise."

By the mouth of the upright you shall be praised; By the words of the righteous you shall be blessed;

By the tongue of the pious you shall be exalted; And in the midst of the holy you shall be sanctified.

In the assemblies of the multitudes of your people, the house of Israel, with song shall your name, our King, be glorified in every generation. For it is the duty of all creatures to thank, praise, laud, extol, exalt, adore, and bless Thee; even beyond the songs and praises of David the son of Jesse, your anointed servant.

using the expression "to you" he excludes himself from his people and denies God. Shake his arrogance and say to him: "It is because of what the Lord did for me when I came out of Egypt..." (Exodus 13:8) "For me" and not for him -- for had he been in Egypt, he would not have been freed.

Tam mah hu omeir? Mah zot? V'amarta eilav. B'chozek yad hotzi-anu Adonai mimitzrayim mibeit avadim.

The Simple One asks: "What is all this?" You should tell him: "It was with a mighty hand that the Lord took us out of Egypt, out of the house of bondage." וְיִשְׂרָאֵל יֹאמַר אֵלֶיךָ לְמַעַן יֵצֵא אֶתְּמוֹתָיִם מִן הַבַּיִת וְלֹא יִשְׂרָאֵל יֹאמַר אֵלֶיךָ לְמַעַן יֵצֵא אֶתְּמוֹתָיִם מִן הַבַּיִת וְלֹא יִשְׂרָאֵל יֹאמַר אֵלֶיךָ לְמַעַן יֵצֵא אֶתְּמוֹתָיִם מִן הַבַּיִת

V'she-eino yodei-a lishol, at p'tach lo. Shene-emar. V'higadta l'vincha, bayom hahu leimor. Ba-avur zeh asah Adonai li, b'tzeiti mimitzrayim.

As for the One Who Does Not Know How To Ask, you should open the discussion for him, as it is written: "And you shall explain to your child on that day, 'It is because of what the Lord did for me when I came out of Egypt.'" (Exodus 13:8)

Ha'El b'ta'atzumot uzech, hagadol b'ichvod sh'mecha, hagnibor lanetzach

וְעֵתָּה יִשְׂרָאֵל יֹאמַר אֵלֶיךָ לְמַעַן יֵצֵא אֶתְּמוֹתָיִם מִן הַבַּיִת וְלֹא יִשְׂרָאֵל יֹאמַר אֵלֶיךָ לְמַעַן יֵצֵא אֶתְּמוֹתָיִם מִן הַבַּיִת וְלֹא יִשְׂרָאֵל יֹאמַר אֵלֶיךָ לְמַעַן יֵצֵא אֶתְּמוֹתָיִם מִן הַבַּיִת

לְמַעַן יֵצֵא אֶתְּמוֹתָיִם מִן הַבַּיִת וְלֹא יִשְׂרָאֵל יֹאמַר אֵלֶיךָ לְמַעַן יֵצֵא אֶתְּמוֹתָיִם מִן הַבַּיִת וְלֹא יִשְׂרָאֵל יֹאמַר אֵלֶיךָ לְמַעַן יֵצֵא אֶתְּמוֹתָיִם מִן הַבַּיִת

עַל מִצְרַיִם. וְעֵתָּה יִשְׂרָאֵל יֹאמַר אֵלֶיךָ לְמַעַן יֵצֵא אֶתְּמוֹתָיִם מִן הַבַּיִת וְלֹא יִשְׂרָאֵל יֹאמַר אֵלֶיךָ לְמַעַן יֵצֵא אֶתְּמוֹתָיִם מִן הַבַּיִת וְלֹא יִשְׂרָאֵל יֹאמַר אֵלֶיךָ לְמַעַן יֵצֵא אֶתְּמוֹתָיִם מִן הַבַּיִת

עַל מִצְרַיִם. וְעֵתָּה יִשְׂרָאֵל יֹאמַר אֵלֶיךָ לְמַעַן יֵצֵא אֶתְּמוֹתָיִם מִן הַבַּיִת וְלֹא יִשְׂרָאֵל יֹאמַר אֵלֶיךָ לְמַעַן יֵצֵא אֶתְּמוֹתָיִם מִן הַבַּיִת וְלֹא יִשְׂרָאֵל יֹאמַר אֵלֶיךָ לְמַעַן יֵצֵא אֶתְּמוֹתָיִם מִן הַבַּיִת

וְעֵתָּה יִשְׂרָאֵל יֹאמַר אֵלֶיךָ לְמַעַן יֵצֵא אֶתְּמוֹתָיִם מִן הַבַּיִת וְלֹא יִשְׂרָאֵל יֹאמַר אֵלֶיךָ לְמַעַן יֵצֵא אֶתְּמוֹתָיִם מִן הַבַּיִת וְלֹא יִשְׂרָאֵל יֹאמַר אֵלֶיךָ לְמַעַן יֵצֵא אֶתְּמוֹתָיִם מִן הַבַּיִת

the Lord, O my soul, and let my whole inner being bless His holy name." from who would rob him." Who may be likened to Thee? Who is equal to Thee? Thou save the poor man from one that is stronger, the poor and needy supreme God is the Master of heaven and earth. Let us praise, acclaim and glorify Thee and bless your holy name, as it is said: "A Psalm of David: Bless

Therefore, the limbs which Thou has given us, the spirit and soul which Thou has breathed into our nostrils, and the tongue which Thou hast placed in our mouth, shall all thank and bless, praise and glorify, exalt and revere, sanctify and acclaim your name, our King. To Thee, every mouth shall offer thanks; every tongue shall vow allegiance; every knee shall bend, and all who stand erect shall bow. All hearts shall revere Thee, and men's inner beings shall sing to your name, as it is written: "all my bones shall say: O Lord, who is like Thee? Thou save the poor man from one that is stronger, the poor and needy from who would rob him." Who may be likened to Thee? Who is equal to Thee? Who can be compared to Thee? O Great, mighty and revered God, the Master of heaven and earth. Let us praise, acclaim and glorify Thee and bless your holy name, as it is said: "A Psalm of David: Bless the Lord, O my soul, and let my whole inner being bless His holy name."

Lord our God, and redeemed us from the house of slavery. Thou has fed us in famine and sustained us with plenty. Thou hast saved us from the sword, helped us to escape the plague, and spared us from severe and enduring diseases. Until now your mercy has helped us, and your kindness has not forsaken us; may Thou, Lord our God, never abandon us.

– Exodus Story

Traditional - Exodus Story

Contributed by [Haggadot](#)

Source: Traditional

Maggid – Exodus Story

מַגִּידִים הָיִינוּ

מַגִּידִים הָיִינוּ לַפְרָעָה בְּמִצְרַיִם, וַיִּצְיָאֵנוּ י" אֱלֹהֵינוּ מִשָּׁם בְּיַד הַזְקֵנָה וּבְזֵרֵעַ נְטִיָּה. וְאֵלּוּ לֹא הוֹצִיא הַקְּדוֹשׁ בְּרוּךְ הוּא אֶת אֲבוֹתֵינוּ מִמִּצְרַיִם, הָרִי אָנוּ וְנִבְיָנוּ וּבְנֵי בְּנֵינוּ מִשְׁעַבְדֵי דִּים הָיִינוּ לַפְרָעָה בְּמִצְרַיִם. וְאֶפִּילוּ כְּלָנוּ חֲכָמִים, כְּלָנוּ גְבוּרִים, כְּלָנוּ זְקֵנִים, כְּלָנוּ יוֹדְעִים אֶת הַתּוֹכָה, מִצָּה עָלֵינוּ לְסַפֵּר בִּיצִיאַת מִצְרַיִם. וְכָל הַמְרַבֵּה לְסַפֵּר בִּיצִיאַת מִצְרַיִם הָרִי זֶה מִשְׁבַּח

Avadim hayinu l'faroh b'mitzrayim. Vayotzi-einu Adonai Eloheinu misham, b'yad chazakah uvizroa n'tuyah, v'ilu lo hotzi hakadosh Baruch hu et avoteinu mimitzrayim, harei anu uvaneinu uv'nei vaneinu, m'shubadim hayinu l'faroh b'mitzrayim. Va-afilu kulanu chachamim, kulanu n'vonim, kulanu z'keinim, kulanu yod'im et hatorah, mitzvah aleinu l'sapeir bitzi-at mitzrayim. V'chol hamarbeh l'sapeir bitzi-at mitzrayim, harei zeh m'shubach.

We were slaves in Egypt and the Lord freed us from Egypt with a mighty hand. Had not the holy one liberated our people from Egypt, then we, our children and our children's children would still be enslaved.

Seder of our Sages : Telling of the Story

מַעֲשֵׂה בְּרַבֵּי אֱלִיעֶזֶר וְרַבֵּי יְהוֹשֻׁעַ וְרַבֵּי אֶלְעָזָר בֶּן עֲזַרְיָה וְרַבֵּי עֲקִיבָא וְרַבֵּי טַרְפוֹן שֶׁהָיוּ מְסֻבִּין בְּבֵנֵי בְּרַק, וְהָיוּ מְסַפְּרִים בִּיצִיאַת מִצְרַיִם כָּל אוֹתוֹ הַלַּיְלָה עַד שֶׁבָּאוּ תַלְמִידֵיהֶם וְאָמְרוּ לָהֶם: כְּבוֹתֵינוּ, הִגִּיעַ זְמַן קְרִיאַת שְׁמַע שֶׁל שְׁחֵרִית

Ma-aseh b'rabi Eli-ezer, v'rabi Y'hoshua, v'rabi Elazar ben azaryah, v'rabi Akiva, v'rabi Tarfon, she-hayu m'subin bivnei vrak, v'hayu m'sap'rim bitzi-at mitzrayim, kol oto halaylah, ad sheba-u talmideihem v'am'ru lahem. Raboteinu, higi-a z'man k'ri-at sh'ma, shel shacharit.

It once happened that Rabbis Eliezer, Joshua, Elazar ben Azaryah, Akiva and Tarfon were reclining at the seder table in Bnei Brak. They spent the whole night discussing the Exodus until their students came and said to them:

v'yadeinu frusot k'nisrai shamayim, v'ragleinu kalot ka'ayalot – ein anachnu maspikim l'hodot lach, Adonai Eloheinu v'Elohei avoteinu, u'l'vareich, et shimcha al achat, mai'elef, alfei alafim v'ribai r'vavot p'amim, hatvotot she'asita im avoteinu v'imanu, mimitzrayim g'altanu, Adonai Eloheinu, u'mibeit avadim p'ditanu, b'ra'av zantanu u's'ava kilkaltanu, maicherev hitzaltanu u'midever milat'tanu, u'maichalim ra'im v'ne'emanim dilitanu. Ad heina azarunu rachamecha v'lo azavunu chasadecha, v'al titsheinu, Adonai Eloheinu, lanetzach. Al kein aivarim shepilagta banu v'ru'ach u'nishamah shenafachta b'apeinu v'lashon asher samta b'finu – hein haim yodu viyvarchu viyshabchu viyfa'aru viyrom'mu v'ya'aritzu v'yak'dishu v'yamlichu et shimcha malkeinu. Ki chol peh lach yodeh, v'chol lashon lach tishava, v'chol berech lach tichra, v'chol komah l'fanecha tishtachaveh, v'chol l'avot yiyra'oocha, v'chol kerev u'chlayot y'zamru lishmecha, kadavar shekatuv, kol atzmotai toemarna: Adonai, mi chamocho matzil ani maichazak mimenu v'ani v'evyon migozlo. Mi yidmeh lach u'mi yishveh lach u'mi ya'aroch lach ha'El hagadol, hagibor v'hanora, El elyon, konai shamayim v'aretz. N'hallelcha u'n'shabaichacha u'n'fa'ercha u'n'vareich et shem kadshecha, k'amur: l'David, barchi nafshi et Adonai v'chol kravai et shem kadsho.

The soul of every living being shall bless your name, Lord our God the spirit of all flesh shall ever glorify and exalt your remembrance, our King. Throughout eternity Thou art God. Besides Thee we have no king who redeems and saves, ransoms and rescues, sustains and shows mercy in all times of trouble and distress. We have no King but Thee-God of the first and of the last, God of all creatures, Master of all generations, One acclaimed with a multitude of praises, He who guides His world with kindness and His creatures with mercy. The Lord neither slumbers nor sleeps; He rouses those who sleep and wakens those who slumber; He enables the speechless to speak and loosens the bonds of the captives; He supports those who are fallen and raises those who are bowed down. To Thee alone we give thanks.

Were our mouth filled with song as the ocean, and our tongue with joy as the endless waves; were our lips full of praise as the wide heavens, and our eyes shining like the sun or the moon; were our hands spread out in prayer as the eagles of the sky and our feet running as swiftly as the deer—we should still be unable to thank Thee and bless your name, Lord our God and God of our fathers, for one of the thousands and even myriads of favors which Thou hast bestowed on our fathers and on us. Thou hast liberated us from Egypt,

Yachol meirosh chodesh, talmud lomar bayom hahu, ly bayom hahu, yachol mid'od yom. Talmud lomar ba-avur zeh. Ba-avur zeh lo amarti, ela b'sha-ah sheyeish matzah u-maror munachim l'fanecha.

One might think that the Hagagadah should be recited on the first day of the month of Nisan, but the Torah says: "You shall tell your son on that day" [the first day of Passover]. One might think that the phrase on that day means that the story of the Exodus should be recited in the daytime; therefore, the Torah says: "This is on account of what the Lord did for me." The word this refers to the time when this matzo and this maror are placed before you - on Passover night when you are obliged to eat them.

וְיִסְמַח בְּהַיּוֹם הַרִּבְעִי אֲשֶׁר הוּא יוֹם הַמַּצּוֹת וְיִסְמַח בְּהַיּוֹם הַחֲמִישִׁי וְיִסְמַח בְּהַיּוֹם הַשֵּׁשִׁי וְיִסְמַח בְּהַיּוֹם הַשְּׁבִיעִי וְיִסְמַח בְּהַיּוֹם הַחֲמִישִׁי וְיִסְמַח בְּהַיּוֹם הַשֵּׁשִׁי וְיִסְמַח בְּהַיּוֹם הַשֵּׁשִׁי וְיִסְמַח בְּהַיּוֹם הַשְּׁבִיעִי

The Story

Rabbi Elazar ben Azaryah said: "I am like a seventy-year old man and I have not succeeded in understanding why the Exodus from Egypt should be mentioned at night, until Ben Zoma explained it by quoting: "In order that you may remember the day you left Egypt all the days of your life." The Torah adds the word all to the phrase the days of your life to indicate that the nights are meant as well. The sages declare that "the days of your life" means the present world and "all" includes the messianic era.

Amar rabi Elazar ben Azaryah. Harei ani k'ven shivim shanah, v'lo zachiti, shetei-ameir y'zai-at mitzrayim baleilot. Ad shed'rashah ben zoma. Shene-emar: l'ma-an tizkor, et yom tzeitcha mei-eret mitzrayim, kol y'mei chayecha. Y'mei chayecha hayamim. Kol y'mei chayecha haleilot. Vachachamim om'rim. Y'mei chayecha ha-olam hazeh. Kol y'mei chayecha l'havi llimot hamashi-ach.

וְיִסְמַח בְּהַיּוֹם הַרִּבְעִי אֲשֶׁר הוּא יוֹם הַמַּצּוֹת וְיִסְמַח בְּהַיּוֹם הַחֲמִישִׁי וְיִסְמַח בְּהַיּוֹם הַשֵּׁשִׁי וְיִסְמַח בְּהַיּוֹם הַחֲמִישִׁי וְיִסְמַח בְּהַיּוֹם הַשֵּׁשִׁי וְיִסְמַח בְּהַיּוֹם הַשֵּׁשִׁי וְיִסְמַח בְּהַיּוֹם הַשְּׁבִיעִי

"Rabbis, it is time for us to recite the Shema

Nishmat kol chai t'vareich et shimcha, Adonai Eloheinu, v'ru'ach kol basar t'fa'er u'tromem z'charcha, mallkeinu, tamid. Min ha'olam v'ad ha'olam atah El, u'mibaladecha ein lanu melech go'al u'moshia, podeh u'matzil u'm'farnes u'm'rachaem b'chol ait tzarah v'tzukah. Ein lanu melech ela atah. Elohei harishonim v'ha'achronim, Elohah kol bri'ot, Adon kol toldot, ha'm'hulal b'rov hatishbachot, ham'naheg olamo b'chesed u'v'rivotav b'rachamim. V'Adonai lo yanun v'lo yiyshan – ham'ore'et y'shanim v'hamelikitz nidamim, v'hamesit'ach llimim v'hamatir asurim v'hasomech noflim v'hazokef k'fufim. L'cha l'vadcha anachnu modim.

Ellu pinu malei shirah kayam, u'l'shonainu rinah kahamon galav, v'siftoteinu shevach k'merchavai rakia, v'eineinu m'erot kashemesh v'chayareia'ch.

וְיִסְמַח בְּהַיּוֹם הַרִּבְעִי אֲשֶׁר הוּא יוֹם הַמַּצּוֹת וְיִסְמַח בְּהַיּוֹם הַחֲמִישִׁי וְיִסְמַח בְּהַיּוֹם הַשֵּׁשִׁי וְיִסְמַח בְּהַיּוֹם הַחֲמִישִׁי וְיִסְמַח בְּהַיּוֹם הַשֵּׁשִׁי וְיִסְמַח בְּהַיּוֹם הַשֵּׁשִׁי וְיִסְמַח בְּהַיּוֹם הַשְּׁבִיעִי

וְיִסְמַח בְּהַיּוֹם הַרִּבְעִי אֲשֶׁר הוּא יוֹם הַמַּצּוֹת וְיִסְמַח בְּהַיּוֹם הַחֲמִישִׁי וְיִסְמַח בְּהַיּוֹם הַשֵּׁשִׁי וְיִסְמַח בְּהַיּוֹם הַחֲמִישִׁי וְיִסְמַח בְּהַיּוֹם הַשֵּׁשִׁי וְיִסְמַח בְּהַיּוֹם הַשְּׁבִיעִי

Who gives food to all creatures, for His mercy endures forever

O give thanks unto the God of heaven, for His mercy endures forever

מתחלה עובדי עבודה זרה היו אבותינו, ועלשיו קרבנו המקום לעבדתו, שנאמר: ויאמר יהושע אל כל העם, כה אמר יי אלהי ישראל: בעבר הנהר ישבו אבותיכם מעולם, תרח אבי אברהם ואבי נחור, ועבדו אלהים אחרים. ואקח את אביכם את אברהם מעבר הנהר ואולך אותו בכל ארץ כנען, וארבה את זרעו ואתן לו את יצחק, ואתן ליצחק את יעקב ואת עשיו. ואתן לעשו את הר שעיר לקשת אתו, ויעקב ובניו ירדו מצרים

Mit'chilah ov'dei avodah zarah hayu avoteinu. V'achshav keir'vanu hamakom la-avodato. Shene-emar: Vayomer Y'hoshua el kol ha-am. Koh amar Adonai Elohei yisra-eil, b'eiver hanahar yash'vu avoteichem mei-olam, Terach avi avraham va-avi nachor. Vaya-avdu Elohim acheirim. Va-ekach et avichem et avraham mei-eiver ha-nahar, va-oleich oto b'chol eretz k'na-an. Va-arbeh et zaro, va-eten lo et Yitzchak. Va-etein l'yitzchak et Ya-akov v'et Eisav. Va-etein l'eisav et har sei-ir, lareshet oto. V'ya-akov uva-nav yar'du mitzrayim.

At first our forefathers worshiped idols, but then the Omnipresent brought us near to divine service, as it is written: "Joshua said to all the people: so says the Lord God of Israel—your fathers have always lived beyond the Euphrates River, Terah the father of Abraham and Nahor; they worshipped other gods. I took your father Abraham from the other side of the river and led him through all the land of Canaan. I multiplied his family and gave him Isaac. To Isaac I gave Jacob and Esau; to Esau I gave Mount Seir to inherit, however Jacob and his children went down to Egypt."

ברוך שומר הבטחתו לישראל, ברוך הוא. שהקדוש ברוך הוא חשב את הקץ, לעשות כמו שאמר לאברהם אבינו בברית בין הבתרים, שנאמר: ויאמר לאברהם, ידע תדע כי גר יהיה זרעך בארץ לא להם, ועבדום וענו אתם ארבע מאות שנה. וגם את הגוי אשר יעבדו ין אנכי ואחרי כן יצאו בהרש גדול

Baruch shomeir havtachato l'yisra-eil. Baruch hu. Shehakadosh Baruch hu chishav et hakeitz, la-asot k'mah she-amar l'avraham avinu bivrit bein hab'tarim. Shene-emar: vayomer l'avram yadoa teida, ki geir yihyeh zaracha, b'erez lo lahem, va-avadum v'inu otam arba meiot shanah. V'gam et hagoy asher ya-avodu dan anochi. V'acharei chein yeitz'u, birchush gadol.

Praised be He who keeps His promise to Israel; praised be He. The holy one, blessed be he, predetermined the time for our final deliverance in order to fulfill what He had pledged to our father Abraham in a covenant, as it is written: "He said to Abram, your descendants will surely sojourn in a land that

To Him who made the heavens with understanding, for His mercy endures forever

To Him that spread forth the earth above the waters, for His mercy endures forever

To Him who made great lights, for His mercy endures forever

The sun to reign by day, for His mercy endures forever

The moon and stars to reign by night, for His mercy endures forever

To Him that smote Egypt in their first-born, for His mercy endures forever

And took Israel out from among them, for His mercy endures forever

With a strong hand and an outstretched arm, for His mercy endures forever

To Him who parted the Red Sea, for His mercy endures forever

And made Israel to pass through it, for His mercy endures forever

And threw Pharaoh and his host in the Red Sea, for His mercy endures forever

To Him who led His people through the wilderness, for His mercy endures forever

To Him who smote great kings; for His mercy endures forever

And slew mighty kings, for His mercy endures forever

Sihon, king of the Amorites, for His mercy endures forever

And Og, king of Bashan, for His mercy endures forever

And gave their land as an inheritance, for His mercy endures forever

Even an inheritance unto Israel His servant, for His mercy endures for ever

Who remembered us in our low state, for His mercy endures forever

And hath delivered us from our adversaries, for His mercy endures forever

וַיֵּרְעוּ אֹתוֹ הַמִּצְרַיִם--כְּמוֹ שְׂנֵאָמֶר "הִבֵּה נִתְחַכְמָה, לוֹ: פְּוִי-רָבָה, וְהִיָּה כִּי-תִקְרָאנָה
(מִלְחָמָה וְנוֹסֵף גַּם-הוּא עַל-שְׂנֵאֵינוּ, וְנִלְחַם-בָּנוּ, וְעָלָה מִן-הָאָרֶץ" (שְׁמוֹת א,י

וַיַּעֲנוּנוּ--כְּמוֹ שְׂנֵאָמֶר "וַיִּשְׁיִמוּ עָלֵינוּ שָׂרֵי מִסִּים, לְמַעַן עַנְתּוֹ בְּסִבְלָתָם; וַיִּבֶן עָרֵי מִסְכְּנוֹת,
(לְפָרְעָה--אֶת-פְּתָם, וְאֶת-רַעַמְסֵס" (שְׁמוֹת א,יא

וַיִּתְּנוּ עָלֵינוּ, עֲבֹדָה קָשָׁה--כְּמוֹ שְׂנֵאָמֶר "וַיַּעֲבֹדוּ מִצְרַיִם אֶת-בְּנֵי יִשְׂרָאֵל, בְּפָרָךְ" (שְׁמוֹת
א,יג).

Go out and learn what Lavan the Aramean sought to do to Jacob our father! Pharaoh the evil only decreed against the males, but Lavan sought to uproot everything, as it is written "A wandering Aramean was my father" [while this makes little sense in English, the free word order of Hebrew and ambiguity of the verb "oved" can be stretched somewhat to mean that an Aramean Lavan tried to cause the loss of Jacob] "and he went down into Egypt, and sojourned there" (Deuteronomy 26,5). This teaches that he did not descend to live there permanently, but rather temporarily, "And they said unto Pharaoh: 'To sojourn in the land are we come; for there is no pasture for thy servants' flocks; for the famine is sore in the land of Canaan. Now therefore, we pray thee, let thy servants dwell in the land of Goshen'" (Genesis 47,4).

Few in number--as it is written "Thy fathers went down into Egypt with threescore and ten persons; and now the LORD thy God hath made thee as the stars of heaven for multitude" (Deuteronomy 10,22).

And he became there a nation--this teaches that Israel were distinguishable from others there. Great, powerful--"And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them" (Exodus 1,7).

And populous--as it is written "I cause thee to increase, even as the growth of the field. And thou didst increase and grow up, and thou camest to excellent beauty: thy breasts were fashioned, and thy hair was grown; yet thou wast naked and bare" (Ezekiel 16,7).

And the Egyptians dealt ill with us--as it is written "come, let us deal wisely with them, lest they multiply, and it come to pass, that, when there befalleth us any war, they also join themselves unto our enemies, and fight against us, and get them up out of the land" (Exodus 1,10).

אֲלֵי אַתָּה וְאוֹדֶךָ, אֱלֹהֵי אֲרוֹמְמֶךָ

הוֹדוּ לֵי כִי טוֹב, כִּי לְעוֹלָם חֲסִדוֹ

הוֹדוּ לֵי כִי טוֹב, כִּי לְעוֹלָם חֲסִדוֹ

Baruch haba b'sheim Adonai, beirachnuchem mibeit Adonai

Baruch haba b'sheim Adonai, beirachnuchem mibeit Adonai

Eil Adonai vaya-er lanu, isru chag ba-avotim ad karnot hamizbei-ach

Eil Adonai vaya-er lanu, isru chag ba-avotim, ad karnot hamizbei-ach

Eili atah v'odeka, elohai arom'meka

Eili atah v'odeka, elohai arom'meka

Hodu l'Adonai ki tov, ki l'olam chasdo

Hodu l'Adonai ki tov, ki l'olam chasdo

Blessed be he who comes in the name of the Lord; we bless you from the House of the Lord. The Lord is God, Who has shown us light; bind the festival offering with cords, up to the altar-horns. You are my God, and I exalt you. Give thanks to the Lord, for God is good, His kindness endures forever.

הוֹדוּ לֵי כִי טוֹב, כִּי לְעוֹלָם חֲסִדוֹ

הוֹדוּ לְאֱלֹהֵי הָאֱלֹהִים, כִּי לְעוֹלָם חֲסִדוֹ

הוֹדוּ לְאֱדֹנֵי הָאֲדֹנִים, כִּי לְעוֹלָם חֲסִדוֹ

לְעִשָׂה נִפְלְאוֹת גְּדוּלוֹת לְבָדוֹ, כִּי לְעוֹלָם חֲסִדוֹ

לְעִשָׂה הַשְּׂמִים בְּתַבּוּנָה, כִּי לְעוֹלָם חֲסִדוֹ

לְרוֹקַע הָאָרֶץ עַל הַמַּיִם, כִּי לְעוֹלָם חֲסִדוֹ

לְעִשָׂה אוֹרִים גְּדוּלִים, כִּי לְעוֹלָם חֲסִדוֹ

אֶת הַשֶּׁמֶשׁ לְמַמְשָׁלַת בְּיוֹם, כִּי לְעוֹלָם חֲסִדוֹ

V'et lachatzeinu – zeh had'chak, k'mah shene'emar: v'gam raiti et halachatz asher mitzrayim lochatzim otam.

“We cried to the Lord, the God of our fathers; the Lord heard our cry and saw our affliction, our toil, and our oppression.” (Dt. 26:6)

We cried to the Lord, the God of our fathers – as it is written: “It happened in the course of those many days that the king of Egypt died; the children of Israel sighed because of their labor and cried; their cry of servitude reached God.”

The Lord heard our cry – as it is written: “God heard their groaning; God remembered His covenant with Abraham, with Isaac, and with Jacob.”

And saw our affliction – that is, the conjugal separation of husband and wife, as it is written: “God saw the children of Israel and God knew.”

Our toil – refers to the drowning of the sons, as it is written: “Every son that is born you shall cast into the river, but you shall let every daughter live.”

Our oppression – means the pressure used upon them, as it is written: “I have also seen how the Egyptians are oppressing them.”

וַיִּוְצְאוּנוּ מִמִּצְרַיִם כִּי הָיָה הַמִּצְרַיִם מִצְרִיִּים וְהָיָה הַמִּצְרַיִם מִצְרִיִּים וְהָיָה הַמִּצְרַיִם מִצְרִיִּים

וַיִּוְצְאוּנוּ מִמִּצְרַיִם - לֹא עַל יְדֵי מִלְאָךְ, וְלֹא עַל יְדֵי שִׁבְרָה, וְלֹא עַל יְדֵי שְׁלִיחַ, אֲלֵא הַקְדוּשׁ
בְּרוּךְ הוּא בְּכַבּוּדוֹ וּבְעֶצְמוֹ, שֶׁנֶּאֱמַר: וְעִבְרַתִּי בְּאֶרֶץ מִצְרַיִם בְּלִילָה הַזֶּה, וְהִפִּיתִי כָל בְּכוֹר
בְּאֶרֶץ מִצְרַיִם מָאֲדָם וְעַד בְּהֵמָה, וּבְכָל אֱלֹהֵי מִצְרַיִם אֲעַשֶׂה שְׁפָטִים. אֲנִי "

וְעִבְרַתִּי בְּאֶרֶץ מִצְרַיִם בְּלִילָה הַזֶּה - אֲנִי וְלֹא מִלְאָךְ. וְהִפִּיתִי כָל בְּכוֹר בְּאֶרֶץ מִצְרַיִם - אֲנִי
וְלֹא שִׁבְרָה. וּבְכָל אֱלֹהֵי מִצְרַיִם אֲעַשֶׂה שְׁפָטִים - אֲנִי וְלֹא הַשְׁלִיחַ. אֲנִי " - אֲנִי הוּא וְלֹא
אֲחֵר

כִּי הָיָה הַמִּצְרַיִם מִצְרִיִּים - זֶה הַדְּבָר, כִּמְהָ שֶׁנֶּאֱמַר: הִנֵּה יָד " הִנֵּה בְּמִקְנֶךָ אֲשֶׁר בְּשֹׁדֶךָ, בְּסוּסִים,
בְּחֹמְרִים, בְּגַמְלִים, בְּבָקָר וּבְצֹאן, דָּבָר כְּבֹד מְאֹד

וּבְזָרַע נְטוּיָה - זֶה הַחֲרָב, כִּמְהָ שֶׁנֶּאֱמַר: וְחָרְבוּ שְׁלוֹפָה בְּיָדוֹ, נְטוּיָה עַל יְרוּשָׁלַיִם

וּבְמִכָּא גְדֹל - זֶה גְלוּי שְׂכִינָה, כִּמְהָ שֶׁנֶּאֱמַר: אוֹ הַנְּסָה אֱלֹהִים לְבֹא לְקַחַת לוֹ גּוֹי מִקְרֹב גּוֹי
בְּמִסַּת בְּאֵתוֹת וּבְמוֹפְתִים, וּבְמִלְחָמָה וּבְיַד חֲזָקָה וּבְזָרַע נְטוּיָה, וּבְמוֹכְרָאִים גְּדֹלִים, כְּכֹל
אֲשֶׁר עָשָׂה לָכֶם " אֱלֹהֵיכֶם בְּמִצְרַיִם לְעֵינֶיךָ

Lord is with me as my helper, I will see the defeat of all my foes. It is better to take refuge in the Lord than to trust in man. It is better to take refuge in the Lord than to trust in greatness. All nations have surrounded me; in the name of the Lord, I have cut them down. They have surrounded me, but in the name of the Lord, I cut them down. They swarmed like bees about me, but they were extinguished like a fire of thorns; but in the name of the Lord, I cut them down. You pushed me and I nearly fell, but the Lord helped me. The Lord is my strength and song; He has become my salvation. The voice of rejoicing and salvation is tents of the righteous resound. The right hand of the Lord is triumphant! The right hand of the Lord is exalted! The right hand of the Lord triumphs! I shall not die, but live to proclaim the works of the Lord. The Lord has severely punished me, but he has not handed me over to die. Open the gates of righteousness, that I may enter and praise the Lord. This is the gateway to the Lord, the righteous shall enter through it.

אוֹדְךָ כִּי עָנִיתָנִי וַתְּהִי לִי לִישׁוּעָה

אוֹדְךָ כִּי עָנִיתָנִי וַתְּהִי לִי לִישׁוּעָה

אֲבָן מֵאֲסוּ הַבּוֹנִים הִיתָה לְרֹאשׁ פִּנָּה

אֲבָן מֵאֲסוּ הַבּוֹנִים הִיתָה לְרֹאשׁ פִּנָּה

מֵאֵת " הִיתָה זֹאת הִיא נִפְלְאֹת בְּעֵינֵינוּ

מֵאֵת " הִיתָה זֹאת הִיא נִפְלְאֹת בְּעֵינֵינוּ

Od'cha ki anitani, vat'hi li lishuah.

Od'cha ki anitani, vat'hi li lishuah.

Even ma-asu haboneem, hay'tah l'rosh pinah.

Even ma-asu habonim, hay'tah l'rosh pinah.

Mei-eit Adonai hay'tah zot, hi niflat b'eineinu.

Mei-eit Adonai hay'tah zot, hi niflat b'eineinu.

"The Lord brought us out of Egypt with a mighty hand and outstretched arm,

u'va'aretz.

U'vimoftim – zeh hadam, k'mo shene'emar: v'natati moftim bashamayim

b'yadecha, asher ta'seseh bo et ha'otot.

U'votot – zeh hamateh, k'mo shene'emar: vet hamateh hazeh tikach

l'achem Adonai Eloheichem b'mitzrayim l'inecha.

uv'yad chazakah uvizroa n'tuyah, uv'moraim g'dolim, k'chol asher asah

lavo lakachat lo goy mikerev goy, b'masot b'otot uv'moftim, uv'milchamah

Uv'mora gadol. Zeh giluy sh'chinah, k'mah shene'emar: oh hanisah Elohim

n'tuyah al Yerushalayim.

Uvizroa n'tuyah – zo hacherev, k'mah shene'emar: v'charbo sh'lufah b'yado,

uvatzon, dever kaveld m'od.

b'mikn'cha asher basadeh, basusim, bachamorim, bag'malim, babakar

B'yad chazakah – zo hadever, k'mah shene'emar: hiney yad Adonai hoyah

Ani Adonai – ani hu v'lo acheir.

uv'chol elohai mitzrayim e'eseh sh'fatim – ani v'lo hashaliach.

v'hikeiti cholb'chor b'eretz mitzrayim – ani v'lo saraf

V'avarti v'eretz mitzrayim balaylah hazeh – ani v'lo malach

Ani Adonai.

mitzrayim meiadam v'ad b'h'eimah, uv'chol elohai mitzrayim e'eseh sh'fatim.

v'avarti v'eretz mitzrayim balaylah hazeh, v'hikeiti kol b'chor b'eretz

y'dei shaliach, ela hakadosh baruch hu bichvodo uv'atzmo, shene'emar:

Vayotzieinu Adonai mimitzrayim – lo al ydei malach, v'lo al y'dei saraf, v'lo al

gadol, uv'otot uv'moftim.

Vayotzieinu Adonai mimitzrayim, b'yad chazakah, Uvizroa n'tuyah, uv'mora

וַיֹּצִיֵנוּ אֲדֹנָי מִמִּצְרָיִם בְּיָד חֲזָקָה וּבִצְרוּרָה נִטְוּיָה וּבְמוֹפְתִים וּבְאוֹת וּבְמוֹפְתִים וּבְאוֹת וּבְמוֹפְתִים

וְנִטְוּיָה

וַיֹּצִיֵנוּ אֲדֹנָי מִמִּצְרָיִם בְּיָד חֲזָקָה וּבִצְרוּרָה נִטְוּיָה וּבְמוֹפְתִים וּבְאוֹת וּבְמוֹפְתִים וּבְאוֹת וּבְמוֹפְתִים

of space. The Lord is with me, I have no fear, what can man do to me? The

From the narrow I called to the Lord, God answered me in the great freedom

vam odeh yah. Zeh hash'a-ar l'Adonai, tzadikim yavo-u vo.

yah. Yasor yis'rani yah, v'lamavet lo n'tanani. P'ichu li sha-arei tzedek, avo

romeimah, y'min Adonai osah chayil. Lo amut ki echyeh, va-asapeir ma-asei

Kol rinah vishuah b'aholei tzadikim, y'min Adonai osah chayil. Y'min Adonai

Dachoh d'chitani linpol, v'Adonai azarani. Ozi v'zimrat yah, vay'hi li lishuah.

amiliam. Sabuni chidvorim do-achu k'eish kotzim, b'sheim Adonai ki amiliam.

s'avuni, b'sheim Adonai ki amiliam. Sabuni gam s'avuni, b'sheim Adonai ki

mib'toach ba-adam. Tov lachasot b'Adonai, mid'toach b'indivim. Kol goyim

li adam. Adonai li b'oz'ray, va-ani ereh v'son'ay. Tov lachasot b'Adonai,

Min hameitzar karati yah, anani vamerchav yah. Adonai li lo ira, mah ya-aseh

וְאֵלֹהֵינוּ יְהוָה אֲדֹנָי הוֹדוּתוֹ וְיִשְׁתַּבַּח שְׁמוֹ לְעוֹלָם וָעֶד וְיִשְׁתַּבַּח שְׁמוֹ לְעוֹלָם וָעֶד וְיִשְׁתַּבַּח שְׁמוֹ לְעוֹלָם וָעֶד

וְיִשְׁתַּבַּח שְׁמוֹ לְעוֹלָם וָעֶד וְיִשְׁתַּבַּח שְׁמוֹ לְעוֹלָם וָעֶד וְיִשְׁתַּבַּח שְׁמוֹ לְעוֹלָם וָעֶד

וְיִשְׁתַּבַּח שְׁמוֹ לְעוֹלָם וָעֶד וְיִשְׁתַּבַּח שְׁמוֹ לְעוֹלָם וָעֶד וְיִשְׁתַּבַּח שְׁמוֹ לְעוֹלָם וָעֶד

וְיִשְׁתַּבַּח שְׁמוֹ לְעוֹלָם וָעֶד וְיִשְׁתַּבַּח שְׁמוֹ לְעוֹלָם וָעֶד וְיִשְׁתַּבַּח שְׁמוֹ לְעוֹלָם וָעֶד

endures forever, His kindness endures forever. Let those who fear the Lord say, His kindness

Israel declare, His kindness endures forever. Let the house of Aaron declare Give thanks to the Lord, for God is good; His kindness endures forever. Let

Yomru na yirei Adonai, ki l'olam chasdo.

Yomru na veit aharon, ki l'olam chasdo.

Yomar na yisra-eil, ki l'olam chasdo.

Hodu l'Adonai ki toy, ki l'olam chasdo.

with great awe, miraculous signs and wonders.” (Dt. 26:8)

The Lord brought us out of Egypt – not by an angel, not by a seraph, not by a messenger, but by the holy one, blessed be He, Himself, as it is written: “I will pass through the land of Egypt on that night; I will smite all the firstborn in the land of Egypt from man unto beast; on all the gods of Egypt I will execute judgments; I am the Lord.”

“I will pass through the land of Egypt on that night” – myself and not an angel; “I will smite all the firstborn in the land of Egypt” – myself and not a seraph; “on all the gods of Egypt I will execute judgments” – myself and not a messenger; “I am the Lord” – I and none other.

Mighty hand – refers to the disease among the cattle, as it is written: “Behold the hand of the Lord strikes your cattle which are in the field, the horses, the donkeys, the camels, the herds, and the flocks—a very severe pestilence.”

Outstretched arm – means the sword, as it is written: “His drawn sword in his hand, outstretched over Jerusalem.”

Great awe – alludes to the divine revelation, as it is written: “Has God ever attempted to take unto Himself, a nation from the midst of another nation by trials, miraculous signs and wonders, by war and with a mighty hand and outstretched arm and by awesome revelations, just as you saw the Lord your God do for you in Egypt, before your eyes?”

Miraculous signs – refers to the miracles performed with the staff of Moses, as it is written: “Take this staff in your hand, that you may perform the miraculous signs with it.”

have faith even when I speak out “All men are false.”

מה אָשיב לִי, כֹּס תִּגְמֹלוּהוּ עָלַי. כּוֹס יִשׁוּעוֹת אֲשָׁא, וּבָשָׂם יִי אֶקְרָא. נְדַבְרִי לִי אֲשֶׁלֶם, נְגִידָה נָא לְכֹל עַמּוֹ. יִקָּר בְּעֵינַי יִי הַמּוֹתֶה לְחִסְדָּיו. אָנָּה יִי כִי אֲנִי עֹבְדֶךָ, אֲנִי עֹבְדֶךָ בְּן אֲמֹתֶיךָ. פִּתְחֵת לְמוֹסְכֵי. לֵב אֲזַבַּח זִבַּח תּוֹדָה וּבָשָׂם יִי אֶקְרָא. נְדַבְרִי לִי אֲשֶׁלֶם נְגִידָה נָא לְכֹל עַמּוֹ. בְּחַצְרוֹת בַּיִת יִי, בְּתוֹכֵי יְרוּשָׁלַיִם, הַלְלֵנָה

Mah asheev l'Adonai, kol tagmulohi alay. Kos y'shuot esa, uv'sheim Adonai ekra. N'darai l'Adonai ashaleim, negdah na l'chol amo. Yakar b'einei Adonai, hamav'tah lachasidav. Anah Adonai ki anee avdecha, anee avd'cha ben amatecha, pee-tachta l'moseiray. L'cha ezbach zevach todah, uv'sheim Adonai ekra. N'darai l'Adonai ashaleim, negdah na l'chol amo. B'chatzrot beit Adonai, b'tocheichi y'rushalayim, hal'luyah.

How can I repay the Lord for all His kindness to me? raise the cup of deliverance, and call upon the name of the Lord. My vows to the Lord I pay in the presence of all His people. Greivous in the Lord's sight is the death of His faithful followers. Lord, I am your servant, your servant, the child of your maid-servant; You have undone what bounds me. I sacrifice a thank offering to You, and call upon the name of the Lord. I pay vows to the Lord in the presence of all God's people, in the courts of the Lord's house, in the midst of Jerusalem. Halleluyah.

הַלְלוּ אֶת יִי, כֹּל גּוֹיִם, שְׁבַחוּהוּ כֹּל הָאֲמִים. כִּי גִבֵּר עָלֵינוּ חֲסֵדוֹ, וְאֲמַת יִי לְעוֹלָם, הַלְלֵנָה

Hal'lu et Adonai, kol goyim, shab'chu-hu, kol ha-umeem. Ki gavar aleinu chasdo, ve-emet Adonai l'olam, hal'luyah.

Praise the Lord, all you nations; praise God, all you peoples, for His love to us is great, and the truth of the Lord is forever. Halleluyah.

הוֹדוּ לִי כִי טוֹב, כִּי לְעוֹלָם חֲסֵדוֹ

יֹאמֶר נָא יִשְׂרָאֵל, כִּי לְעוֹלָם חֲסֵדוֹ

יֹאמְרוּ נָא בַּיִת אֱהָרֵן, כִּי לְעוֹלָם חֲסֵדוֹ

יֹאמְרוּ נָא יִרְאֵי יִי, כִּי לְעוֹלָם חֲסֵדוֹ

– Ten Plagues

Traditional - Ten Plagues

Contributed by [Haggadot](#)

Source: Traditional

וְיִזְכֹּר לְךָ יְיָ אֱלֹהֵינוּ אֶת־עֲשֵׂת־הַיָּדָיִם הַזֵּאת וְאֶת־עֲשֵׂת־הַיָּדָיִם הַזֵּאת

Elu eser makot sheheivni hakadosh baruch hu al hamitzrim b'mitzrayim, ve'ilu hein:

These are the Plagues that the holy one, blessed be he, brought upon Egypt.

וְיִזְכֹּר לְךָ יְיָ אֱלֹהֵינוּ אֶת־עֲשֵׂת־הַיָּדָיִם הַזֵּאת וְאֶת־עֲשֵׂת־הַיָּדָיִם הַזֵּאת

Dam V'esh V'tim'ro ashan

"Blood, and fire and pillars of smoke..."

"Before the great and terrible day of the Lord comes, I will set wonders in the sky and on the earth... blood, fire and pillars of smoke: The sun shall turn to

darkness and the moon into blood." Joel 3:3

וְיִזְכֹּר לְךָ יְיָ אֱלֹהֵינוּ אֶת־עֲשֵׂת־הַיָּדָיִם הַזֵּאת וְאֶת־עֲשֵׂת־הַיָּדָיִם הַזֵּאת

Davar acheir. B'yad chazakah sh'tayim. Uvizroa n'tuyah sh'tayim. Uv'mora

gadol sh'tayim. Uv'otot sh'tayim. Uv'mo'tim sh'tayim.

(Another interpretation of Deuteronomy 26:8 is: "strong hand" indicates two

plagues; "out-stretched arm" indicates two more plagues; "great awe"

indicates two plagues; "signs" indicates two more plagues because it is

plural; and "wonders" two more plagues because it is in the plural. This then

is a total of Ten Plagues.)

וְיִזְכֹּר לְךָ יְיָ אֱלֹהֵינוּ אֶת־עֲשֵׂת־הַיָּדָיִם הַזֵּאת וְאֶת־עֲשֵׂת־הַיָּדָיִם הַזֵּאת

Elu eser makot sheheivni hakadosh baruch hu al hamitzrim b'mitzrayim, ve'ilu hein:

These are the Plagues that the holy one, blessed be he, brought upon Egypt.

Adonai z'charanu y'vareich, y'vareich et beit yisra-el, y'vareich et beit aharon. Y'vareich yirei Adonai, hak'tanim im hag'doleem. Yoseif Adonai aleichem, aleichem val b'neichem. B'ruchem atem l'Adonai, oseih shamayem va-hameiteem y'hailu yah, v'lo kol yor'dei dumah. Va-anachnu n'vareich yah, mei-

atah v'adolam, hall'uyah.

The Lord is mindful of us and will bless us; He will bless the house of

Israel; He will bless the house of Aaron; He will bless those who fear the

Lord, small and great. May the Lord bless you and increase you, you and your

children. You are blessed by the Lord, Maker of heaven and earth. The

heaven is the Lord's, but earth has been given to mankind. The dead cannot

praise the Lord, nor can any who go down into silence. We will bless the Lord

now and forever. Halleluyah.

וְיִזְכֹּר לְךָ יְיָ אֱלֹהֵינוּ אֶת־עֲשֵׂת־הַיָּדָיִם הַזֵּאת וְאֶת־עֲשֵׂת־הַיָּדָיִם הַזֵּאת
וְיִזְכֹּר לְךָ יְיָ אֱלֹהֵינוּ אֶת־עֲשֵׂת־הַיָּדָיִם הַזֵּאת וְאֶת־עֲשֵׂת־הַיָּדָיִם הַזֵּאת
וְיִזְכֹּר לְךָ יְיָ אֱלֹהֵינוּ אֶת־עֲשֵׂת־הַיָּדָיִם הַזֵּאת וְאֶת־עֲשֵׂת־הַיָּדָיִם הַזֵּאת

Ahavti ki yishma Adonai, et kof tachanunay. Ki hitah oz'no li, uv'yamai ekra. Afafuni chevei mavet, um'tzarei sh'ol m'tza-uni, tzarah v'yagon emtza. Uv'sheim Adonai ekra, anah Adonai maitah nafshi. Chanun Adonai v'tzadik, ve'loheinu m'racheim. Shomeir p'ta-im Adonai, daloti v'li y'hoshi-a. Shuvi mavet, et eini min dee-mah, et ragli mee-dechi. Et-haleich lefnei Adonai, b'artzot hachayem. He-emaniti ki adabeir, anee aniti m'od. Anee amarteem v'chof'zi, koi ha-adam kozeliv

I love that the Lord. He hears my pleas because he has inclined his ear to me

whenever I call. The bonds of death encompassed me, the torments of the

grave have overtaken me; I found trouble and sorrow. Then I called upon the

name of the Lord: "O Lord, save my life!" The Lord is gracious and righteous

and our God is merciful. The Lord protects the simple; I was brought low and

God saved me. Be at rest, oh my soul, for the Lord has been good to you. You

delivered me from death, my eyes from tears and my feet from stumbling. I

shall walk before the Lord in the lands of the living. I trust in the Lord and

Blood | *Dom* | דם

Frogs | *Tzfardeyah* | צפרדע

Lice | *Kinim* | כנים

Beasts | *Arov* | ערוב

Cattle Plague | *Dever* | דבר

Boils | *Sh'chin* | שחין

Hail | *Barad* | ברד

Locusts | *Arbeh* | ארבה

Darkness | *Choshech* | חשך

Slaying of First Born | *Makat Bechorot* | מכת בכורות

Since ancient versions varied as to the nature and number of the plagues, it is believed that Rabbi Jehudah instituted these three phrases or acronyms to confirm the version in Exodus. Accordingly we now remove another three drops of wine from our cup of joy.

רבי יהודה הנה נותן בהם סמנים:

Rabi Y'hudah hayah notein bahem simanim.

Rabbi Yehuda would assign the plagues three mnemonic signs:

דצ"ג עד"ש באח"ב

D'TZ"KH A-Da"SH B'AH"V

רבי יוסי הגלילי אומר: מנין אתה אומר שלקו המצרים במצרים עשר מכות ועל הים לקו המשיים מכות? במצרים מה הוא אומר? ויאמרו החרטמים אל פרעה: אצבע אלהים הוא, ועל הים מה הוא אומר? וירא ישכאל את הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה יי במצרים, ויירא העם את יי, ויאמינו ביי ובמשה עבדו. כמה לקו באצבע? עשר מכות. אמור מעתה: במצרים לקו עשר מכות ועל הים לקו המשיים מכות

רבי אליעזר אומר: מנין שכל מכה ומכה שהביא הקדוש ברוך הוא על המצרים במצרים

Hallel

Traditional - Hallel

Contributed by [Haggadot](#)

Source: Traditional

Hallel הלל

לא לנו, יי, לא לנו, כי לשמך תן כבוד, על חסדך, על אמתך. למה יאמרו הגוים, איה נא אלהיהם. ואלהינו בשמים, כל אשר חפץ עשה. עצביהם כסף וזהב מעשה ידי אדם. פה להם ולא ידברו, עינים להם ולא יראו. אזנים להם ולא ישמעו, אף להם ולא יריחון. ידיהם ולא ימישון, כגליהם ולא יחלכו, לא יתנו ויגונו בגוונם. כמוהם יהיו עשיהם, כל אשר בטח בהם. ישכאל בטח ביי, עזכם ומגנם הוא. בית אהרן בטחו ביי, עזכם ומגנם הוא. יראי יי בטחו ביי, עזכם ומגנם הוא

Lo-lanu, Adonai, lo-lanu, ki l'shimcha tein kavod, al chasd'cha al amee-techa. Lamah yomru hagoyeem, ayeih na Eloheihem. Veiloheinu vashamayim, kol asher chafeitz asah. Atzabehem kesef v'zahav, ma-aseih y'dei adam. Peh lahem v'lo y'dabeiru, einayeem lahem v'lo yiru. Oz'nayeem lahem v'lo yishma-u, af lahem v'lo y'richun. Y'deihem v'lo y'mishun, ragleihem v'lo y'haleichu, lo yehgu bigronam. K'mohem yihyu oseihem, kol asher botei-ach bahem. Yisrael b'tach b'Adonai, ezram u-maginam hu. Beit aharon bitchu v'Adonai, ezram umageenam hu. Yirei Adonai bitchu v'Adonai, ezram u-mageenam hu.

Not for us, Lord, not for us, but for your name bring glory, for the sake of your kindness and your faithfulness. Let the nations say: "Where is their God?" Our God is in the heavens; all that He wills, He accomplishes. Their idols are silver and gold, the work of human hands. They have mouths, but cannot speak; they have eyes, but they cannot see; they have ears, but they cannot hear; they have a nose, but they cannot smell; they have hands, but they cannot feel; they have feet, but they cannot walk; they can utter no sound with their throats. Those who fashion them, whoever trusts them, shall become like them. Israel, trust in the Lord! God is your help and shield.

יי זכנו ויברך. וברך את בית ישכאל, וברך את בית אהרן. וברך יראי יי הקטנים עם הגדלים. יסף יי עליכם, עליכם ועל בניכם. ברוכים אתם ליי, עשה שמים וארץ. השמים שמים ליי, והארץ נתן לבני אדם. לא המתים יהללוהו, ולא כל ירדי דומה. ואנחנו וברך יה, מעתה ועד עולם, הללוהו

suffer fifty plagues at the Sea.

Rabbi Eliezer says: How does one derive that every plague that God inflicted upon the Egyptians in Egypt was equal in intensity to four plagues? It is written: "He sent upon them his fierce anger, wrath, fury and trouble, a band of evil messengers." Since each plague was comprised of 1) wrath, 2) fury, 3) trouble and 4) a band of evil messengers, they must have suffered forty plagues in Egypt and two hundred at the Sea.

Rabbi Akiva says: How does one derive that every plague that God inflicted upon the Egyptians in Egypt was equal in intensity to five plagues? It is written: "He sent upon them his fierce anger, wrath, fury and trouble, a band of evil messengers." Since each plague was comprised of 1) fierce anger 2) wrath 3) fury 4) trouble and 5) a band of evil messengers, they must have suffered fifty plagues in Egypt and two hundred and fifty at the Sea.

God is our tower of salvation, showing kindness to his anointed, to David and his descendents forever. May he who creates peace in his heavenly heights, may he grant peace for us, all Israel; and and all humanity, and we can say, Amen.

Revere the Lord, you his holy ones for those who revere him suffer no want. Lions may be famishing and starving, but those who seek the Lord shall not lack any good thing. Give thanks to the Lord, for he is good; his kindness endures forever. You open your hand and satisfy the desire of every living thing. Blessed is the man who trusts in the Lord, and whose trust is in the Lord. I have been young and now I am old, but never have I seen the righteous man forsaken, nor his children wanting bread. The Lord will give strength to his people; the Lord will bless His people with peace.

The Blessing after the Meal concludes by drinking the Third Cup of wine, while reclining to the left.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן.

Baruch atah Adonai, Eloheinu melech ha-olam, borei p'ri hagafen.

Praised are you, Adonai, Lord of the universe, who has created the fruit of the vine.

Elijah

Fill the Cup of Elijah on the table. Traditionally the youngest children open the door for Elijah. Everyone joins in singing "Eliyahu Ha-Navi" and then the door is closed.

Eliyahu Ha-navee

Eliyahu Ha-tish-bee

Eliyahu, Eliyahu

Eliyahu Ha-giladee

– Cup #2 & Dayenu

Traditional - Maggid - Closing

Contributed by [Haggadot](#)

Source: Traditional

Maggid – Closing יוני

הַגְּמֵל הַזֶּה מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ

יְיָ אֱלֹהֵינוּ, מִשְׁפָּטֵיךָ וְיָדְךָ הַקְּדוּשָׁה

יְיָ אֱלֹהֵינוּ, מִשְׁפָּטֵיךָ וְיָדְךָ הַקְּדוּשָׁה

יְיָ אֱלֹהֵינוּ, מִשְׁפָּטֵיךָ וְיָדְךָ הַקְּדוּשָׁה

יְיָ אֱלֹהֵינוּ, מִשְׁפָּטֵיךָ וְיָדְךָ הַקְּדוּשָׁה

יְיָ אֱלֹהֵינוּ, מִשְׁפָּטֵיךָ וְיָדְךָ הַקְּדוּשָׁה

יְיָ אֱלֹהֵינוּ, מִשְׁפָּטֵיךָ וְיָדְךָ הַקְּדוּשָׁה

יְיָ אֱלֹהֵינוּ, מִשְׁפָּטֵיךָ וְיָדְךָ הַקְּדוּשָׁה

יְיָ אֱלֹהֵינוּ, מִשְׁפָּטֵיךָ וְיָדְךָ הַקְּדוּשָׁה

יְיָ אֱלֹהֵינוּ, מִשְׁפָּטֵיךָ וְיָדְךָ הַקְּדוּשָׁה

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יְיָ אֱלֹהֵינוּ, מִשְׁפָּטֵיךָ וְיָדְךָ הַקְּדוּשָׁה

יְיָ אֱלֹהֵינוּ, מִשְׁפָּטֵיךָ וְיָדְךָ הַקְּדוּשָׁה

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Kama ma'a lot tovot lamakom aleinu.

Ilu hotz'anu mimitzrayim, v'lo asah bahem shtatim, dayenu.

Harachaman hu y'variech et M'dinat Yisrael.

Harachaman hu y'variech et chayalei Tz'va Hagana l'Yisrael, v'yagein

aleihem.

Harachaman hu y'variech et m'dinat hazot, vet chayaleiha, v'yagein aleihem.

Harachaman hu yashkiyn shalom Bayn binei Ya'akov u'vnei Yishma'ayl.

Harachaman hu y'zakeinu limot Hamashiach ul'chayei ha'olam haba.

May the Merciful One cause us to inherit the day of total goodness.

May the Merciful One bless the State of Israel.

May the Merciful One bless those who serve in the IDF and watch over them.

May the Merciful One bless this country, and its soldiers, and watch over

them.

May the Merciful One enable us to live in the days of the Messiah and in the

world to come.

יְיָ אֱלֹהֵינוּ, מִשְׁפָּטֵיךָ וְיָדְךָ הַקְּדוּשָׁה

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Y'ru et Adonai k'doshav, ki ein machsor l'rei'av. K'firim rashu v'ra'evu,

v'dorshei Adonai lo yach's'ru chol tov. Hodu l'Adonai ki tov ki lo'am chasdo.

Pote'ach et yadecha, u'masbia l'chol chai ratzon. Baruch hagever asher

yivtach b'Adonai, V'haya Adonai mivtacho. Na'ar hayiti gam zakan'ti, v'lo ra'iti

tzadik ne'ezav, v'zar'o m'vakesh lachem. Adonai oz l'amo yitein, Adonai

Ilu asah vailoheihem, v'lo harag et bichoraihem, dayenu.

Ilu harag et bichoraihem, v'lo natan lanu mamonom, dayenu.

Ilu natan lanu mamonom, v'lo karah lanu et hayam, dayenu.

Ilu karah lanu et hayam, v'lo he'evairanu bitocho becheravah, dayenu.

Ilu he'evairanu bitocho becheravah, v'lo shikah tzareinu b'tocho, dayenu.

Ilu shikah tzareinu b'tocho, v'lo sifek tzarchainu bamidbar arba'im shana, dayenu.

Ilu sifek tzarchainu bamidbar arba'im shana, v'lo he'echilanu et haman, dayenu.

Ilu he'echilanu et haman, v'lo natan lanu et hashabbat, dayenu.

Ilu natan lanu et hashabbat, v'lo karvanu lifnei har Sinai, dayenu.

Ilu karvanu lifnei har Sinai, v'lo natan lanu et hatorah, dayenu.

Ilu natan lanu et hatorah, v'lo hichnisanu l'erezt Yisrael, dayenu.

Ilu hichnisanu l'erezt Yisrael, v'lo vana lanu et bait habchirah, dayenu.

God has bestowed many favors upon us.

Had He brought us out of Egypt, and not executed judgments against the Egyptians, It would have been enough – Dayyenu

Had He executed judgments against the Egyptians, and not their gods, It would have been enough – Dayyenu

Had He executed judgments against their gods and not put to death their firstborn, It would have been enough – Dayyenu

Had He put to death their firstborn, and not given us their riches, It would have been enough – Dayyenu

Had He given us their riches, and not split the Sea for us, It would have been enough – Dayyenu

us all together and all our possessions just as He blessed our forefathers Abraham, Isaac, and Jacob, with every blessing. May He bless us all together with a perfect blessing, and let us say, Amen.

בְּמֵרוֹם יִלְמְדוּ עֲלֵיהֶם וְעֲלֵינוּ זְכוֹת שְׁתֵּהָא לְמִשְׁמֶרֶת שְׁלוֹם. וְנִשְׂא בְּרַכָּה מֵאֵת יי וְצִדְקָה מֵאֱלֹהֵי יִשְׂרָאֵל. וְנִמְצָא חֵן וְשִׁכָּל טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם

Bamarom y'lamdu aleihem v'aleinu z'chut she't'hei l'mishmeret shalom. V'nisa v'racha mei'eit Adonai, utz'daka mei'Elohei yisheinu, v'nimtza chein v'seichel tov b'einei Elohim v'adam.

May heaven find merit in us that we may enjoy a lasting peace. May we receive blessings from the Lord, justice from the God of our salvation, and may we find favor and good sense in the eyes of God and men.

On Shabbat:

(הַבְּרַחֲמָן הוּא וְנִחֵילֵנוּ יוֹם שְׁכָלוֹ שֶׁבַת וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים)

Harachaman hu yanchileinu yom shekulo Shabbat u'minucha ul'chayei ha'olamim.

May the Merciful One cause us to inherit the day which will be all Sabbath and rest in the eternal life.)

Optional blessings:

הַבְּרַחֲמָן הוּא וְנִחֵילֵנוּ יוֹם שְׁכָלוֹ טוֹב

הַבְּרַחֲמָן הוּא וְבִרְךְ אֶת מְדִינַת יִשְׂרָאֵל

הַבְּרַחֲמָן הוּא וְבִרְךְ אֶת תִּלְיֵי צְבָא הַגִּבּוֹה לְיִשְׂרָאֵל, וְגַן עֲלֵיהֶם

הַבְּרַחֲמָן הוּא וְבִרְךְ אֶת מְדִינַת הַזֹּאת, וְאֶת תִּלְיֵיהֶ, וְגַן עֲלֵיהֶם

הַבְּרַחֲמָן הוּא וְשִׁכֵּין שְׁלוֹם בֵּין בְּנֵי יִשְׂרָאֵל וּבֵין יִשְׁמַעֵאל

הַבְּרַחֲמָן הוּא וְזַכֵּנוּ לְיָמוֹת הַמְּשִׁיחַ וְלַחַיֵּי הָעוֹלָם הַבָּא

Harachaman hu yanchileinu yom shekulo tov.

Point to the shank bone.

פסח שהיו אבותינו אוכלים בזמן שבית המקדש היה קיים, על שום מה? על שום שפסח הקדוש ברוך הוא על בתי אבותינו במצרים, שנאמר: וְאַמְרָתֶם זֶבַח פֶּסַח הוּא לִי, אֲשֶׁר פֶּסַח עַל בְּתֵי בְנֵי יִשְׂרָאֵל בְּמִצְרַיִם בְּנִגְפוֹ אֶת מִצְרַיִם, וְאֵת בְּתֵינוּ הִצִּיל? וְיִקְדֹּה הָעַם וַיִּשְׁתַּחֲוּוּ

Pesach shehayu avoteinu och'lim, bizman shebeit hamikdash hayah kayam, al shum mah? Al shum shepasach hakadosh baruch hu al batei avoteinu b'mitzrayim, shene'emar: va'amartem zevach pesach hu l'Adonai, asher pasach al batei v'nei Yisrael b'mitzrayim, b'nagpo et mitzrayim v'et bateinu hitzil, vayikod ha'am vayishtachavu.

The Pesach which our ancestors ate when the Second Temple stood: what is the reason for it? They ate the Pesach because the holy one, Blessed be He "passed over" the houses of our ancestors in Egypt, as it is written in the Torah: "And You shall say, 'It is the Passover offering for Adonai, who passed over the houses of the Israelites saving us in Mitzrayim but struck the houses of the Egyptians.

Point to the matza.

מצה זו שאנו אוכלים, על שום מה? על שום שלא הספיק בצקם של אבותינו להחמיץ עד שנגלה עליהם מלך מלכי המלכים, הקדוש ברוך הוא, וגאלם, שנאמר: וַיֹּאפֹּה אֶת הַבֶּצֶק אֲשֶׁר הוֹצִיאֻם מִמִּצְרַיִם עֲגֹת מִצּוֹת, כִּי לֹא חֲמֵץ, כִּי גִרְשׁוּ מִמִּצְרַיִם וְלֹא יִכְלוּ לְהִתְמַהֵמֵהוּ, וְגַם צִדָּה לֹא עָשׂוּ לָהֶם

Matzah zeh sheanu och'lim, al shum mah? Al shum shelo hispik b'tzeikam shel avoteinu l'hachamitz ad sheniglah aleihem melech malchei ham'lachim, hakadosh baruch hu, ug'alam, shene'emar: vayofu et habatzeik asher hotziu mimitzrayim ugot matzot, ki lo chameitz, ki gor'shu mimitzrayim v'lo yachlu l'hitmahmeiha, v'gam tzeidah lo asu lahem.

Matzah - what does it symbolize in the Seder? There was insufficient time for the dough of our ancestors to rise when the holy one, Blessed be He was revealed to us and redeemed us, as it is written in the Torah: "And they baked the dough which they brought forth out of Egypt into matzah – cakes of unleavened bread – which had not risen, for having been driven out of Egypt they could not tarry, and they had made no provisions for themselves."

has done good, is doing good, and will do good. You bestow favors on us constantly. You lavish on us kindness and mercy, relief and deliverance, success, blessing, salvation, comfort, sustenance, support mercy, life and peace and all goodness. May you never deprive us of any good thing.

הרחמן הוא ימלך עלינו לעולם ועד. הרחמן הוא יתברך בשמים ובארץ. הרחמן הוא ישתבח לדור דורים ויתפאר בנו לעד ולנצח ויתהדר בנו לעד ולעולמי עולמים. הרחמן הוא יפרנסנו בכבוד. הרחמן הוא ישבר עלנו מעל צנאנו והוא יוליכנו קוממיות לארצנו. הרחמן הוא ישלח לנו ברכה מרבה בבית הזה ועל שלטון זה שאכלנו עליו. הרחמן הוא ישלח לנו את אליהו הנביא ויזכור לנו לטוב ויבשר לנו בשורות טובות וישועות ונקמות.

Harachaman hu yimloch aleinu l'olam va'ed. Harachaman hu yitbarach bashamayim u'va'aretz. Harachaman hu yishtabach l'dor dorim, v'yitpa'ar banu la'ad u'l'neitzach n'tzachim, v'yit'hadar banu la'ad ul'olmei olamim. Harachaman hu y'far'n'seinu b'chavod. Harachaman hu yishbor uleinu mei'al tzavareinu, v'hu yolicheinu kom'miyut l'artzeinu. Harachaman hu yishlach lanu b'racha m'ruba babayit hazeh, v'al shulchan zeh she'achalnu alav. Harachaman hu yishlach lanu et Eliyahu Hanavi zachur latov, vivaser lanu b'sorot tovot y'shu'ot v'nechamot.

May the Merciful One reign over us forever and ever. May the Merciful One be blessed in heaven and on earth. May the Merciful One be praised for all generations; may He be glorified in us forever and ever; may He be honored in us to all eternity. May the Merciful One grant us an honorable livelihood.

May the Merciful One break the yoke from our neck; may He lead us upstanding into our land. May the Merciful One send ample blessing into this house and upon this table at which we have eaten. May the Merciful One send us Elijah the prophet of blessed memory who will bring us good tidings of consolation and comfort.

הרחמן הוא יברך את

Harachaman hu y'vareich et

May the Merciful One bless

for one's parents:

oDzr'ly n z'v'ly , l'c'c'ly , c'c'ly , m'p'ly , m'p'ly , l'z'ly , l'z'ly , m'p'ly , c'c'ly , l'z'ly , l'z'ly

Maggid.

Cover the matza and raise the cup of wine until it is drunk at the end of

Therefore we are obligated, to thank, sing the Hallel, praise, glorify, exalt, honor, bless, elevate and raise our voices for joy to the holy one, Blessed be He, Who performed all these miracles for our ancestors and therefore for us; You brought us from human servitude to freedom, from sorrow to joy, for a time of mourning to a festive day, from deep darkness to great light and from slavery to redemption; In Your presence we renew our singing as in ancient days: Hallel-lu-yah Sing Hallel to God.

B'chol dor vadov chayav adam lirot et atzmo k'ilu hu yatza mimitzrayim, shene'emar: V'higadta I'vincha bayom hahu leimor, ba'avur zeh asah Adonai li tzeti mimitzrayim. Lo et avoteinu b'ivad gal hakadosh baruch hu, ela af otanu gal imahem, shene'emar: V'otanu hotzi misham, I'ma'an havi otanu, latet lanu et ha'aretz asher nishba la'avoteinu.

Why do we eat Maror? For the reason that the Egyptians embitter the lives of our ancestors in Mitzrayim, as the Torah states: "And they embittered their lives with servitude, with mortar and bricks without straw, with every form of slavery in the field and with great torment."

Our God and God of our fathers, may the remembrance of us, of our fathers, of the anointed son of David your servant, of Jerusalem your holy city, and of all your people the house of Israel, ascend, come, appear, be heard, and be accepted before you for deliverance and good, for grace, kindness and mercy, for life and peace, on this day of the Festival of Matzot. Remember us this day, Lord our God, for goodness; consider us for blessing; save us for life. With a word of salvation and mercy spare us and favor us; have pity on us and save us, for we look to you, for you are a gracious and merciful God and King.

Praised are you, Adonai our God, Ruler of the universe. Adonai, you are our father, our king and sovereign, our creator, our redeemer, our maker, the holy one of Jacob, the shepherd of Israel, the good king who does good to all and

Baruch atah Adonai, Eloheinu melech ha'olam, ha'El Avinu Malkeinu Adireinu Boreinu Go'aleinu Yotz'reinu K'doshheinu K'dosh Ya'akov ro'ei Yisrael Hamelech hatov v'hameitiv lakol sheb'chol yom vayom hu heitiv, hu meitiv, hu yetiv lanu. Hu g'malenu hu gomeinu hu yig'm'leinu la'ad, I'chein ul'chesed ul'rachamim ul'revach hatzala v'hatzlacha, b'racha v'ishua nechama parnasa v'chalikala v'rachamim v'chayim v'shalom v'choi-tov, v'mikol tuv l'olam al y'chasreinu.

Rebuild Jerusalem the holy city speedily in our days. Praised are you, Adonai, who will rebuild Jerusalem in mercy. Amen.

Uv'nei Y'rushalayim ir hakodesh bimheira v'yameinu. Baruch atah Adonai, boneh v'rachama v'rushalayim. Amein.

Our God and God of our fathers, may the remembrance of us, of our fathers, of the anointed son of David your servant, of Jerusalem your holy city, and of all your people the house of Israel, ascend, come, appear, be heard, and be accepted before you for deliverance and good, for grace, kindness and mercy, for life and peace, on this day of the Festival of Matzot. Remember us this day, Lord our God, for goodness; consider us for blessing; save us for life. With a word of salvation and mercy spare us and favor us; have pity on us and save us, for we look to you, for you are a gracious and merciful God and King.

Adonai Eloheinu bo l'tova ufokeidenu vo l'ivracha v'hoshieinu vo l'chayim. u'dvar y'shuah v'rachamim chus v'chaneynu v'racheim aleinu v'hoshieinu ki eilecha einenu, ki eil melech chanun v'rachum ata.

Point to the maror.

למי ששעשה לאבותינו ולנו את כל הנסים האלו: הוציאנו מעבדות לחרות מיגון לשמחה,
ומאבל ליום טוב, ומאפלה לאור גדול, ומשעבוד לגאולה. ונאמר לפניו שיכה חֲדָשָׁה:
הללויה

*L'fichach anachnu chayavim l'hodot, l'hallel, l'shabeiach, l'faeir, l'romeim,
l'hadeir, l'vareich, l'aleih ul'kaleis, l'mi she'asah a'avoteinu v'lanu et kol
hanisim haeilu: hotzianu meiavdut l'cheirut miyagon l'simchah, umei'eivel
l'yom tov, umei'afeilah l'or gadol, umishibud ligulah. V'nomar l'fanav shirah
chadashah: halleluyah.*

Therefore it is our duty to thank and praise, pay tribute and glorify, exalt and honor, bless and acclaim the One who performed all these miracles for our fathers and for us. He took us out of slavery into freedom, out of grief into joy, out of mourning into a festival, out of darkness into a great light, out of slavery into redemption. We will recite a new song before Him! Halleluyah!

Hallel Excerpts

הללויה הללו עבדי יי, הללו את שם יי. יהי שם יי מבכר מעתה ועד עולם. ממזרח שמש
עד מבוא מהלל שם יי. כם על כל גוים יי, על השמים כבודו. מי כיי אלהינו המגביה
לשבת, המשפילי לראות בשמים ובארכי? מקימי מעפר דל, מאשפת גרים אביון, להושיבי
עם נדיבים, עם נדיבי עמו. מושיבי עקרת הבית, אם הבנים שמחה. הללויה

*Halleluyah hal'lu avdei Adonai, hal'lu et sheim Adonai. Y'hi sheim Adonai
m'vorach mei'atah v'ad olam. Mimizrach shemesh ad m'vo'o m'hulal sheim
Adonai. Ram al kol goyim Adonai, al hashamayim k'vodo. Mi k'Adonai
Eloheinu hamagbihi lashavet, hamashpili lirot bashamayim uva'aretz? M'kimi
mei'afar dal, mei'ashpot yarim evyon, l'hoshivi im nidivim, im nidivei amo.
Moshivi akeret habayit, eim habanim s'meichah. Halleluyah.*

Praise the Lord! Praise, you servants of the Lord, praise the name of the Lord.
Blessed be the name of the Lord from this time forth and forever. From the rising of the sun to its setting, the Lord's name is to be praised. High above all nations is the Lord; above the heavens is His glory. Who is like the Lord our God, who though enthroned on high, looks down upon heaven and earth?
He raises the poor man out of the dust and lifts the needy one out of the trash heap, to seat them with nobles, with the nobles of His people. He turns the barren wife into a happy mother of children. Halleluyah!

and generous hand, that we may never be put to shame and disgrace. Adonai
Eloheinu, lo lidei matnat basar vadam v'lo lidei hal'va'atam, ki im l'yad'cha
ham'lei'a hap'tucha hak'dosha v'har'chava, shelo neivosh v'lo nikaleim l'olam
va'ed.

(On Shabbat:

רצה והלוינו במצותיך ובמצות יום השביעי השבת הגדול והקדוש הזה. כי
יום זה גדול וקדוש הוא לפניך לשבת בו ולנוח בו באהבה כמצות רצונך. ובחצונך הניח
לנו יי אלהינו שלא תהא צרה נגון ונאנחה ביום מנוחתנו. והראנו יי אלהינו בנחמת ציון
עירך ובבנתן ירושלים עיר קדשך כי אתה הוא בעל הישועות ובעל הנחמות.

*R'tzei v'hachalitzeinu Adonai Eloheinu b'mitzvotcha, uv'mitvat yom hash'vi'i
haShabbat hagadol v'hakadosh hazeh. Ki yom zeh gadol v'kadosh hu
l'fanecha, lishbat bo v'lanuach bo b'ahavah k'mitzvat r'tzonecha. U'birtzoncha
hani'ach lanu Adonai Eloheinu, shelo t'hei tzara v'yagon va'anacha b'yom
m'nuchateinu. V'har'einu Adonai Eloheinu b'nechamat Tzion irecha, uv'vinyan
Yerushalayim ir kodshecha, ki atah hu ba'al ha'y'shuot u'va'al hanechamot.*

Favor us and strengthen us, Lord our God, with your commandments – with the commandment concerning the seventh day, this great and holy Sabbath.
This day is great and holy before you to abstain from work and rest on it in love according to your will. In your will, Lord our God, grant us rest so that there be nor sorrow and grief on our day of rest. Let us, Lord our God, live to see Zion your city comforted, Jerusalem your holy city rebuilt, for you art Master of all salvation and consolation.)

אלהינו ואלהי אבותינו, ועלה ונבא וניגע ונראה ונראה וישמע ויפקד ויזכר וזכרונו
ויפקדוננו, וזכרון אבותינו, וזכרון משיח בן דוד עבדך, וזכרון ירושלים עיר קדשך, וזכרון כל
עמך בית ישכאל לפניך, לפלטה לטובה לחן ולחסד ולרחמים, לחיים ולשלום ביום חג
המצות הזה. זכרנו יי אלהינו בו לטובה ופקדנו בו לברכה והושיענו בו לחיים. ובדבר
ישועה ורחמים חוס וסגנו ורחם עלינו והושיענו, כי אליב עינינו, כי אל מלך חנון ורחום
אתה

*Eloheinu v'Eilohei avoteinu, yaleh v'yavo v'yagiah v'yeira'eh v'yeiratzeh
v'yishma v'yipakeid, v'yizacheir zichroneinu ufikdoneinu, v'zichron avoteinu,
v'zichron Mashia'ch ben David avdecha, v'zichron Y'rushalayim ir kodshecha,
v'zichron kol amkha beit Yisrael l'fanecha, lifleita l'tova l'chein ul'chesed
ul'rachamim, l'chayim ul'shalom b'yom chag hamatzot hazeh zochreinu*

Baruch atah Adonai, Eloheinu Melech ha'olam, asher g'alanu v'ga'al et avoteinu mimitzrayim, v'higianu lalaylah hazeh le'echoi bo matzah umaror.

יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָאֵלֹהִים, אֲשֶׁר גָּאָלָנוּ וְגָאֵל אֶת אַבְוֹתֵינוּ מִצְרָיִם, וְהִגִּי'נוּ לַלַּיְלָה הַזֶּה לֶעֱחֹי בּוֹ מַצָּה וּמָרֹר.

הָאֵלֹהִים אֱלֹהֵינוּ מֶלֶךְ הָאֵלֹהִים, אֲשֶׁר גָּאָלָנוּ וְגָאֵל אֶת אַבְוֹתֵינוּ מִצְרָיִם, וְהִגִּי'נוּ לַלַּיְלָה הַזֶּה לֶעֱחֹי בּוֹ מַצָּה וּמָרֹר.

The Second Cup of Wine

KOS SHEINEE

When Israel went out of Egypt, When the household of Jacob left a people with a strange tongue, Judah became the place from which God's holiness went forth, Israel became the seat from which the world would know of Gods rule. The sea looked and fled, The Jordan reversed its curse. Mountains skippped like rams and the hills jumped about like young lambs. What is happening that you turn back, O sea, Jordan, why do you reverse your course? Mountains, why do you skip like rams And hills why do you jump like lambs? You are beholding the face of your Creator, Before God, before the God of Jacob, Turning rocks into swirling waters and stone into a flowing spring.

B'tzeit Yisrael mimitzrayim, beit Ya'akov me'iam lo'eiz, haytah yihudah likodsho, Yisrael mamshilotav. Hayam rah vayanos, hayardein yisov l'achor. Heharim rakedu che'elim, giva'ot – kivnei tzon. Mah l'cha hayam ki tanus, hayardein – tisov l'achor, beharim tirkedu che'elim, givaot – kivnei tzon. Milfnei adon chuli aretz, milfnei elo'ha Ya'akov. Hahofchi hatzur agam mayim, chalamish – lemayno mayim.

אֶתְּיָצֵאתְּ יִשְׂרָאֵל מִצְרָיִם, בֵּית יַעֲקֹב מֵאֶרֶץ מִצְרָיִם, וְהָיָתָה יִהּוּדָה לְקֹדֶשׁ, יִשְׂרָאֵל מַמְשִׁלֹתָּךְ. הַיָּם רָחַב וְנֶאֱנַס, הַיַּרְדֵּן יִסּוּבַת לְאַחֶיךָ. הַרְיָמִים יִרְקְדוּ כִּי־תָנוּס, מָה לְכֶנֶס יָם כִּי־תָנוּס, מָה לְכֶנֶס יָם כִּי־תָנוּס. מֵאֵפֶי הָאָרֶץ תִּשְׂבַּח אֶתְּיְהוָה אֱלֹהֵינוּ, מֵאֵפֶי הָאָרֶץ תִּשְׂבַּח אֶתְּיְהוָה אֱלֹהֵינוּ, מֵאֵפֶי הָאָרֶץ תִּשְׂבַּח אֶתְּיְהוָה אֱלֹהֵינוּ.

Have mercy, Adonai our God, on Israel your people, on Jerusalem your city, on Zion the abode of your glory, on the kingdom of the house of David your anointed one, and on the great and holy Temple that bears your name. Our God, our Father, tend and feed us; sustain and support us and relieve us. Speedily, Adonai our God, grant us relief from all our troubles. Lord our God, O make us not rely on the gifts and loans of men but rather on your full, open

For everything, Adonai, our God, we thank and praise You. May your name be blessed by all forever, as it is written: "After you have eaten and are satisfied, you shall bless Adonai, our God for the good land he has given you." Praised are you, Adonai, for the land and the food.

Rachem na Adonai Eloheinu al Yisrael amecha v'al Y'rushalayim irecha v'al Tzion mishkan K'vodcha v'al maichut beit David m'shichecha v'al habayit hagadol v'hakadosh shenikra shimcha alav. Eloheinu Avinu r'einu zuneinu parr'seinu v'chalk'leinu v'harvach'lanu Adonai Eloheinu m'heira mikol-tzaroteinu. V'na al tatz'richeinu Adonai Eloheinu, lo lidei matnat basar vadam v'lo lidei hal'va'atam, ki im l'yad'cha ham'le'a hap'tucha hak'dosha v'har'chava, shelo neivosh v'lo nikaleim l'olam vad.

V'al hokol Adonai Eloheinu anachnu modim lach um'varchim otach, yitbarach shimcha b'fi kol chai tamid l'olam vad. Kakatuv, v'achalta v'savata uveirachta et Adonai Elohecha al ha'aretz hatova asher natan lach. Baruch atah Adonai al ha-aretz v'al hamazon.

יְהוָה אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לְךָ וּמְבָרְכִים אוֹתְךָ וַיִּתְּבָרַךְ שִׁמְךָ בְּפִי כָל חַי תָּמִיד לְעוֹלָם וָעֶד. כְּכָתוּב, וַאֲכַלְתָּ וּשְׂבַחְתָּ אֶת־יְהוָה אֱלֹהֶיךָ אֲלֵי הָאָרֶץ הַטּוֹבָה אֲשֶׁר נָתַן לְךָ. בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֵעוֹלָם וָעֶד.

You have granted us; and for the food with which You always sustain us. flesh; for Your Torah which You taught us; for the life, grace and kindness us from the house of slavery; for Your covenant which You sealed in our spacious land; for having taken us out from the land of Egypt and redeemed

*Kein Adonai Eloheinu v'Eilohei avoteinu yagi'einu l'mo'adim v'lirgalim acheirim
haba'im likrateinu l'shalom, s'meichim b'vinyan irecha v'sasim
ba'avodatecha. V'nochal sham min hazvachim umin hapsachim asher yagia
damam al kir mizbachacha l'ratzon, v'nodeh l'cha shir chadash al g'ulateinu
v'al p'dut nafsheinu. Baruch Atah Adonai, ga'al Yisrael.*

Baruch Atah Adonai, Eloheinu Melech haolam, borei p'ri hagafen.

Praised are you, Adonai, our God, sovereign of the universe, who has redeemed us and our fathers from Egypt and enabled us to reach this night that we may eat matzo and marror. Lord our God and God of our fathers, enable us to reach also the forthcoming holidays and festivals in peace, rejoicing in the rebuilding of Zion your city, and joyful at your service. There we shall eat of the offerings and Passover sacrifices which will be acceptably placed upon your altar. We shall sing a new hymn of praise to you for our redemption and for our liberation. Praised are you, Adonai, who has redeemed Israel.

Praised are you, Adonai, our God, sovereign of the universe, who has created the fruit of the vine.

Blessed be (our God) whose food we have eaten.

All together:

בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ

Baruch hu u-varuch sh'mo.

Blessed be He and blessed be His name.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַזֶּן אֶת הָעוֹלָם כֻּלּוֹ בְּטוֹבוֹ בְּחֵן בְּחֶסֶד וּבְרַחֲמִים הוּא נוֹתֵן לָחֵם לְכֹל בְּשֵׁר, כִּי לְעוֹלָם חֶסֶד. וּבְטוֹבוֹ הַגְּדוֹל תַּמִּיד לֹא חָסַר לָנוּ וְאֵל יַחְסֵר לָנוּ מִזֶּן לְעוֹלָם וָעֶד. בְּעֶבֶר שְׁמוֹ הַגְּדוֹל כִּי הוּא אֵל זֵן וּמְפָרֵס לְכֹל וּמְטִיב לְכֹל וּמְכִין מִזֶּן לְכֹל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בָּרוּךְ אַתָּה יי, הַזֶּן אֶת הַכֹּל

*Baruch atah Adonai, Eloheinu melech ha-olam, hazan et ha-olam kulo b'tuvo,
b'chein b'chesed uv-rachamim, hu noten lechem l'chol basar, ki l'olam
chasdo, uv-tuvo hagadol, tamid lo chasar lanu v'al yechsar lanu mazon l'olam
va'ed. Ba-avur sh'mo hagadol, ki hu Eil zan um'farneis lakol, u-meitiv lakol u-
meichin mazon l'chol-b'riyotav asher bara. Baruch atah Adonai, hazan et
hakol.*

Praised are you, Adonai, Lord our God, Ruler of the universe, who nourishes the whole world. Your kindness endures forever. May we never be in want of sustenance. God sustains us all, doing good to all, and providing food for all creation. Praised are you, Adonai, who sustains all.

נוֹדֶה לָךְ יי אֱלֹהֵינוּ עַל שֶׁהִנְחַלְתָּ לָאֲבוֹתֵינוּ אֶרֶץ חֲמֵדָה טוֹבָה וְרַחֲבָה, וְעַל שֶׁהוֹצֵאתָנוּ יי אֱלֹהֵינוּ מֵאֶרֶץ מִצְרַיִם וּפְדִיתָנוּ מִבֵּית עַבְדִּים, וְעַל בְּרִיתְךָ שֶׁחֲתַמְתָּ בְּבִשְׂרָנוּ, וְעַל תּוֹכַתְךָ שֶׁלְפָדְתָנוּ, וְעַל חֲקִיב שֶׁהוֹדַעְתָנוּ, וְעַל חַיִּים חֵן וְחֶסֶד שֶׁחֻנְנְתָנוּ, וְעַל אֲכִילַת מִזֶּן שֶׁאַתָּה זֵן וּמְפָרֵס אוֹתָנוּ תַּמִּיד בְּכֹל יוֹם וּבְכֹל עֵת וּבְכֹל שְׁעָה

*Baruch atah Adonai, Eloheinu melech ha-olam, hazan et ha-olam kulo b'tuvo,
b'chein b'chesed uv-rachamim, hu noten lechem l'chol basar, ki l'olam
chasdo, uv-tuvo hagadol, tamid lo chasar lanu v'al yechsar lanu mazon l'olam
va'ed. Ba-avur sh'mo hagadol, ki hu Eil zan um'farneis lakol, u-meitiv lakol u-
meichin mazon l'chol-b'riyotav asher bara. Baruch atah Adonai, hazan et
hakol.*

We thank you, Adonai, Lord our God, for having given a beautiful, good, and

Motzi-Matzah

Traditional - Motzi-Matzah

Contributed by [Haggadot](#)

Source: Traditional

מוציא מצה Motzi-Matzah

Take the three matzot - the broken piece between the two whole ones – and hold them in your hand and recite the following blessing:

ברוך אתה יי אלהינו מלך העולם המוציא לחם מן הארץ

Baruch atah Adonai, Eloheinu melech ha-olam, hamotzi lechem min ha-aretz.

Praised are you, Adonai, Lord our God, Ruler of the universe, who provides sustenance from the earth.

Before eating the matzah, put the bottom matzah back in its place and continue, reciting the following blessing while holding only the top and middle piece of matzah.

ברוך אתה יי אלהינו מלך העולם, אשר קדשנו במצוותיו וציונו על אכילת מצה

Baruch atah Adonai, Eloheinu melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al achilat matzah.

Praised are you, Adonai, Lord our God, Ruler of the universe, who has taught us the way of holiness through commandments, commanding us to eat matzah.

Break the top and middle matzot into pieces and distribute them everyone at the table to eat a while reclining to the left.

Bareich

Traditional - Bareich

Contributed by [Haggadot](#)

Source: Traditional

ברך Bareich

Pour the third cup of wine and recite Birkat Hamazon (Blessing after the Meal).

שיר המעלות

בשוב יהוה את־שיבת ציון הִיִּינוּ כְּחַלְמִים. אֲזַי יִמְלֵא שְׁחֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה, אֲזַי יֵאמְרוּ בְּגוֹיִם, הֲגִדִיל יי לַעֲשׂוֹת עִם אֱלֹהֵי. הֲגִדִיל יי לַעֲשׂוֹת עִמָּנוּ, הֵיִינוּ שְׂמֵחִים. שׁוּבָה יי אֶת שְׁבִיתֵנוּ, כְּאֶפִיקִים בְּנֶגֶב. הִזְרַעִים בְּדִמְעָה בְּרִנָּה יִקְצְרוּ. הַלֹּחַ יִלֵּךְ וּבִכָּה נִשָּׂא מִשֶּׁךְ הַזֶּרַע, בָּא יָבֵא בְּרִנָּה נִשָּׂא אֶלְמֵתֵינוּ

תְּהִלַּת יי יִדְבֵר פִּי, וַיְבָרֵךְ כָּל בְּשָׂר שֶׁם קִדְּשׁוּ לְעוֹלָם וָעֶד. וַאֲנַחְנוּ נִבְרָךְ יְהִי מֵעַתָּה וְעַד עוֹלָם הַלְּלוּהָ. הוֹדוּ לֵי כִי טוֹב כִּי לְעוֹלָם חֲסִדוֹ. מִי יִמְלֵל גְּבוּרוֹת יי יִשְׁמִיעַ כָּל תְּהִלָּתוֹ

Shir Hama'alot, b'shuv Adonai et shee-vat Tzion, ha-yeenu k'chol meem. Az y'ma-lei s'chok pee-nu u'l-sho-nei-nu reena, az yo-m'ru va-goyim, heeg-deel Adonai la-asot eem eleh. Heeg-deel Adonai la-asot eemanu, ha-yee-nu s'mei-cheem. Shuva Adonai et sh'vee-tei-nu, ka-afee-keem ba-negev. Ha-zor-eem b'deem-ah b'reena yeek-tzo-ru. Ha-loch yei-lech u-va-cho no-sei me-shech hazara, bo yavo v'reena, no-sei alu-mo-tav.

T'hilat Adonai y'daber pi, vivareich kol basar shem kod'sho l'olam va'ed. Vanachnu n'varech ya, mei-ata v'ad olam, hal'luya. Hodu la-Adonai ki tov, ki l'olam chasdo. Mi y'maleil g'vurot Adonai, yashmi'a kol t'hilato.

When the Lord returns us from exile back to Zion, it will be as though in a dream. We will laugh and sing with joy. It shall be said around the world: "The Lord has done great things for them." The Lord did great things for us, and we shall rejoice. God, restore our fortunes. We shall be like streams in the Negev. Those who sow in tears shall reap in joy. Though the farmer bears the measure of seed to the field in sadness, he shall come home with joy, bearing his sheaves.

Tzafun

Contributed by [Julie R.](#)

Source: Traditional

Tzafun

תפן

After the meal, take the Afikoman and divide it among all the guests at the Seder table.

It is forbidden to drink or eat anything (except the remaining two ritual cups of wine) after eating the Afikoman.

Maror

Traditional - Maror

Contributed by [Haggadot](#)

Source: Traditional

Maror מרור

Now take a kezayit (the volume of one olive) of the maror. Dip it into the Charoset, but not so much that the bitter taste is neutralized. Recite the following blessing and then eat the maror (without reclining):

מרור נטילתו כעין יין וזוהי חובה על כל אדם וזוהי חובה על כל אדם וזוהי חובה על כל אדם

Baruch atah Adonai Eloheinu melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al achilat maror.

Praised are you, Adonai, Lord our God, Ruler of the universe, who has taught us the way of holiness through commandments, commanding us to eat the bitter herb.

Koreich

Traditional - Koreich

Contributed by [Haggadot](#)

Source: Traditional

כּוֹרֵיךְ Koreich

זָכַר לְמִקְדָּשׁ כְּהֵלֵל. כֵּן עָשָׂה הַלֵּל בְּזִמְנֵן שֶׁבֵּית הַמִּקְדָּשׁ הָיָה קַיִּים: הָיָה כּוֹרֵיךְ מִצָּה וּמְרֹר וְאוֹכֵל בַּיַּחַד, לְקַיִּים מֵה שְׁנֵאָמַר: עַל מִצּוֹת וּמְרֹרִים יֹאכְלֶהוּ.

Zeicher l'mikdash k'hileil. Kein asah hileil bizman shebeit hamikdash hayah kayam. Hayah koreich pesach, matzah, u-maror v'ochail b'yachad. L'kayeim mah shene-emar. "Al matzot um'rorim yochlu-hu."

Eating matzah, maror and haroset this way reminds us of how, in the days of the Temple, Hillel would do so, making a sandwich of the Pashal lamb, matzah and maror, in order to observe the law "You shall eat it (the Pesach sacrifice) on matzah and maror."

Shulchan Oreich

Traditional - Shulchan Oreich

Contributed by [Haggadot](#)

Source: Traditional

שְׁלֻחַן עוֹרֵיךְ Shulchan Oreich

Now is time to enjoy the festival meal and participate in lively discussion. It is permitted to drink wine between the second and third cups.